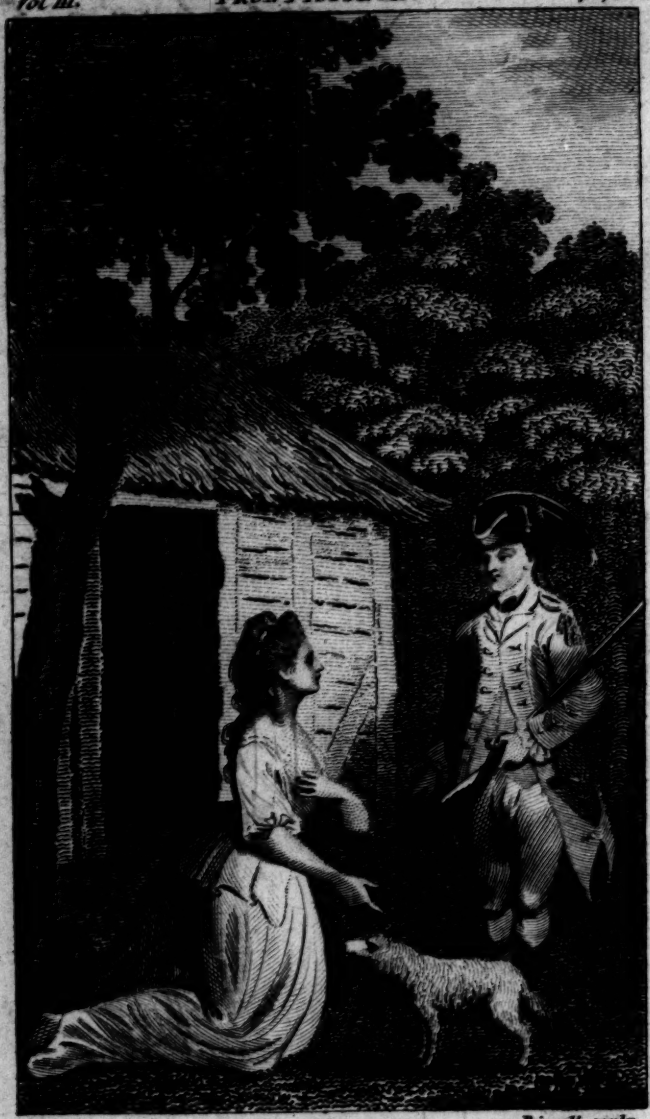

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The Virtuous Fugitive.

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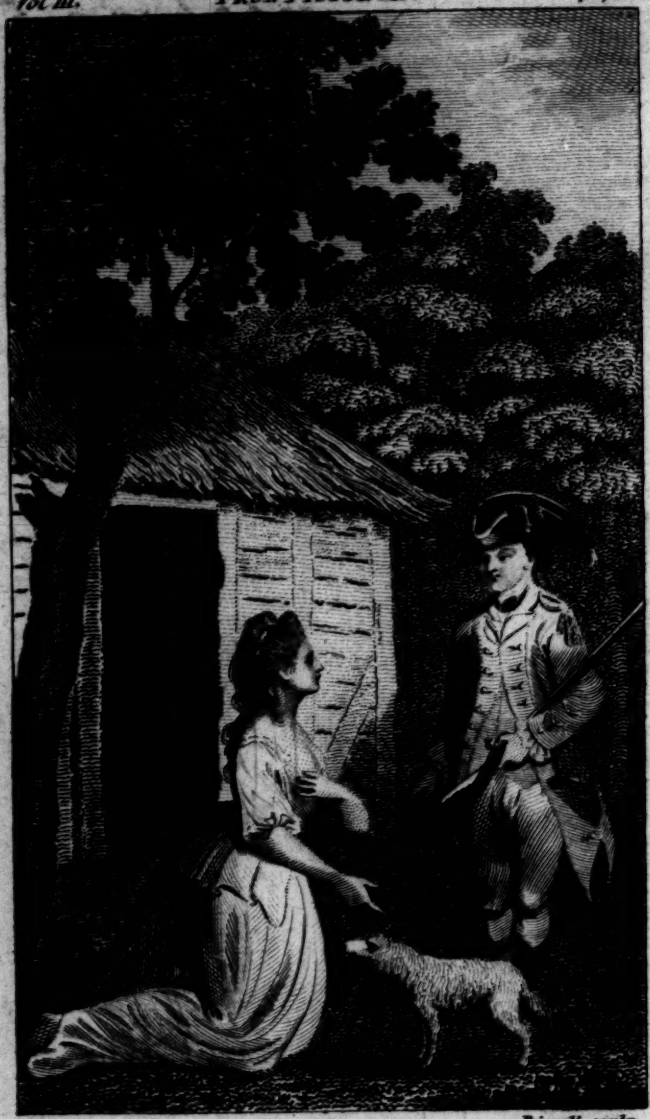

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Part. 3.

THE POLITE TRAVELLER:

BEING A

MODERN VIEW

OF PART OF

Ruſſia, Turkey, and Aſia,

CONTAINING,

An Account of the Perſons, Manners, and Cuſtoms of the Ruſſian Laplanders.

Deſcription and Character of the Inhabitants of Kamtſchatka.

A Viſit to the civilized Parts of the Ruſſian Empire.

Deſcription of the Imperial Cities of Peterſburgh and Moſcow.

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A Viſit to the Kingdom of Thibet, the northern Boundary of the Mogul Empire.

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Review of the various Modes of Courtſhip among different Nations, &c. &c.

Embelliſhed with an elegant Frontiſpiece.

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OTHER POLITE TRAVELLER:

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THE

Vol. 3

THE POLITE TRAVELLER.

ACCOUNT *of the Perſons, Manners, and Cuſtoms, of the* RUSSIAN LAPLANDERS.

THE Laplanders occupy that territory which reaches beyond the gulph of Bothnia, to the north, between the weſtern part of the North-ſea, and the eaſtern part of the White-ſea. The natives are of a middling ſtature; they have generally a flattiſh face, fallen cheeks, dark gray eyes, thin beard, brown hair, are well built, ſtraight, and of a yellowiſh complexion, occaſioned by the weather, the ſmoke of their habitations, and their habitual filthineſs. Their manner of life renders them hardy, agile, and ſupple; but, at the ſame time, they are much inclined to lazineſs. They have plain common ſenſe, are peaceable, obedient to their ſuperiors,

not given to theft, not fickle, and cheerful in company; but miſtruſtful, cheats in commerce, proud of their country and conſtitution, and have ſo high a notion of it and themſelves, that, when removed from the place of their nativity, they ſometimes die with longing to return. Their women are ſhort, complaiſant, chaſte, often well made, and extremely nervous; which is alſo obſervable among the men, though not ſo frequently. It often happens, that a Lapland woman will faint away, or even fall into a fit of frenzy, on a ſpark of fire flying towards her, an unexpected noiſe, or the ſudden ſight of an uncommon object, though in its own nature not in the leaſt alarming. During theſe paroxyſms of terror, they deal about blows with the firſt thing that preſents itſelf; but, on coming to themſelves, are utterly ignorant of all that has paſſed. This probably ariſes from their amazing credulity in ſupernatural agents.

Notwithſtanding the introduction of Chriſtianity, the Laplanders have preſerved the manners of the Nomades, ſo that agriculture proſpers not much among them. They divide themſelves into Lapland-fiſhers, and Lapland-mountaineers. The former always make their habitations on the brink, or in the neighbourhood of ſome lake, whence they draw their ſubſiſtence. The others ſeek their ſupport upon the mountains and their environs, with their rein-deer, more or leſs numerous, according to the ſeaſon, and are

almoſt

almoſt always ambulatory. They are excellent and very induſtrious herdſmen, and are rich, in compariſon of the Lapland-fiſhers. Theſe laſt are alſo called Laplanders of the woods; becauſe in ſummer they dwell upon the borders of the lakes, and in winter in the foreſt; they live by fiſhing and hunting, and chooſe their ſituation by its convenience for either. They do not travel much on foot, as the greater part of them have ſome rein-deer, and they are active and expert in the chace. The introduction of fire-arms has almoſt entirely aboliſhed the uſe of the bow and arrow.

The men, beſides looking after their rein-deer, the fiſhery, and the chace, employ themſelves in the conſtruction of their canoes, which are ſmall, light, and compact. They alſo make ſledges, to which they give the form of a canoe, harneſs for the rein-deer, all ſorts of utenſils in wood, as cups, bowls, and ſuch like, which are ſometimes prettily carved, and ornamented with bones, braſs, or horn. It is alſo the man's buſineſs to look after the kitchen, in which the women never interfere.

The employment of the women conſiſts in making nets for the fiſhery, in drying fiſh and meat, in milking the rein-deer, in making cheeſe, and in tanning hides. They prepare the nerves of the rein-deer in ſuch a manner, as to make them ſerve as thread; and they draw braſs-wire by the help of the horns of the rein-deer pierced, inſtead of

a drawing iron. They embroider their clothes, which they make themſelves, with braſs-wire, ſilver, ſham gold, or wool, which they have the art of dying in all colours.

Theſe people live in huts in the form of tents. The carcaſe of the hut is compoſed of poles ſtuck in the ground, and bent up at top in ſuch a manner as to compoſe a vault almoſt round. A hut is about four or five feet fathom in diameter, and not much above one in height. They cover them according to the ſeaſon and the means of the poſſeſſor; ſome with briars, bark of birch, and linen; others with turf, coarſe cloth, felt, or the old ſkins of rein-deer. The door is of felt, made like two curtains, which open aſunder. A little place ſurrounded with ſtones is made in the middle of the hut for the fire, over which a chain is ſuſpended to hang the kettle upon. Round the fire they lay boughs of fir, which they cover with ſkins, felt, and the like. They are not able to ſtand upright in their huts, but conſtantly ſit upon their heels round the fire. At night, they lay down quite naked; and, to ſeparate the apartments, they place upright ſticks at ſmall diſtances. They cover themſelves with their clothes, or lie upon them, and in winter, they put their feet into a fir bag.

Their houſhold furniture conſiſts of iron or copper kettles, wooden cups very neatly cut, bowls, ſpoons, and ſometimes tin, or even ſilver baſons, to which may be added the implements

plements of fiſhing and hunting. That they may not be obliged to carry all theſe things with them in their excurſions, they build in the foreſts, at certain diſtances, little huts made like pigeon-houſes, and placed upon a poſt, which is the trunk of a tree cut off at about the height of a fathom from the root. In theſe elevated huts they keep their goods and proviſions, and they are never plundered, though they are never ſhut.

They uſe no kind of linen in their dreſs. The men wear cloſe breeches, reaching down to their ſhoes, which are made of untanned ſkin, pointed, turned up before, and, in winter, they put a little hay in them. Their doublet is made to fit their ſhape, and open at the breaſt. Over this they wear a cloſe coat with narrow ſleeves, whoſe ſkirts reach down to the knees, and which is faſtened round them by a leather girdle, ornamented with plates of tin or braſs. To this girdle they tie their knives, their inſtruments for getting fire, their pipes, and the reſt of their ſmoaking apparatus. Their clothes are made of fur, leather, or cloth; the cloſe coat, of cloth or leather, is always bordered with fur, or bindings of cloth of different colours. Their caps are edged with fur, pointed at top, and the four ſeams adorned with liſts of a different colour from that of the cap. The ſkins of rats are generally uſed for the border of the caps of the Ruſſian Laplanders.

The women wear breeches, ſhoes, doublets, and cloſe coats, in the ſame manner as

the men; but their girdle, at which they carry likewiſe the implements for ſmoaking tobacco, is commonly embroided with braſs wire. Their cloſe coat has a collar, which comes up a little higher than that of the men. Beſides theſe, they wear kerchiefs, and little aprons, made of Ruſſia painted cloth, rings on their fingers, and ear-rings, to which they ſometimes hang chains of ſilver, which paſs two or three times round the neck. They are often dreſſed in caps, folded after the manner of turbans. They wear alſo caps of the ſhape of the head; but all are ornamented with the embroidery of braſs wire, or at leaſt with liſt of different colours, which, in their opinion, make an elegant appearance.

The greateſt part of the food of the Laplanders is the rein-deer; the chace and the fiſhery furniſh the reſt. Among their game, the wild rein-deer is very uſeful, and in plenty; but the fleſh of the bear is their moſt delicate meat. They eat every kind of fiſh, even the ſea-dog, as well as all ſorts of wild animals, not excepting birds of prey, and carnivorous animals. Their winter proviſions conſiſt of fleſh and fiſh dried in the open air, both of which they eat raw, without any ſort of dreſſing. They put the milk of the rein-deer into the ſtomachs of that animal, and ſo let it freeze. The cold alſo preſerves their proviſions, which conſiſt of all ſorts of wild-fruits, myrtle-berries, gooſe-berries, and a kind of cran-berries, which grow in the moſs in the foreſts. In the winter, when they want

want to uſe their frozen milk, they chop off pieces with a hatchet. A ſort of ſweet milk, curdled, and retaining all its cream, is one of the greateſt dainties of a Laplander. Their common drink is water, ſometimes mixed with milk, and they alſo make broths and fiſh-ſoups; but brandy, which is very ſcarce with them, is the higheſt article of their luxury.

The moſt conſiderable branch of their commerce is the traffic they carry on with the Norwegians. This trade was formely carried on in the way of barter; but coin is now more current among them. The balance is always in favour of the Laplanders; becauſe they can furniſh more merchandize in ſkins and furs, than they buy flour, oatmeal, cloth, knives, hatchets, and other utenſils and hardware goods. Hence it is, that they commonly pay their taxes in current coin, though they might pay them in ſkins and furs, if they choſe it.

Whenever they are inclined to eat, the head of the family ſpreads a mat on the ground, for they never lay their meat on the bare ground. Men and women ſquat round this mat, which is covered with diſhes; and every Laplander always carries about him a knife, a ſpoon, and a little cup to drink out of. Each has their portion ſeparately given them, that no perſon may be injured; for they are great eaters. Before and after the meal, they make a ſhort prayer; and, as

ſoon

ſoon as they have done eating, each gives the other his hand.

They bury in the earth all the money they have not immediate occaſion for, as well as their plate, and whatever they think of value; nor even at the point of death do they declare the ſpot where it is hidden, imagining that they ſhall want it in the other world. By theſe means, the beſt part of their property is entirely loſt. Many of their children die by the hardy manner in which they are brought up; but ſuch as ſurvive are generally robuſt and alert. What may contribute much to the ſtrength of their conſtitution is their living free from care, their temperance, and continual exerciſe; yet, after all, it is very rare that any of them live to be far advanced in years.

Among the Lapland women, ſterility is a ſort of reproach. They are generally delivered without difficulty; the huſband aſſiſts at the labour, and affords his wife the neceſſary help. Without this practice they would often be diſtreſſed, as the inhabitants are frequently at ſuch a diſtance from one another as to preclude the aid of any woman. Their cradle, formed out of wood, is ſmall, light, and made in the ſhape of a ſhuttle, or of a canoe pointed at two the extremities. Into this the child is put, quite naked, upon moſs, and is covered with a piece of fur faſtened to the cradle by a piece of ſtring. The Laplanders ſuſpend theſe cradles in their huts, or, if the

ſeaſon

ſeaſon permit, to the branch of a tree; but the women carry them at their backs when they go a journey.

The father preſents his new-born ſon with a female rein-deer, on which he makes ſome figure as a diſtinctive mark. This mark becomes afterwards the proper and peculiar ſignature of the new citizen; and all the produce of this female rein-deer is the unalienable property of the child, and makes no part of the family poſſeſſion. On the child's cutting its firſt tooth, the father, if he be rich, or in eaſy circumſtances, gives him a ſecond rein-deer. In general, the fathers beſtow an extravagant fondneſs on their children; the conſequence of which is, in Lapland, as well as every where elſe, that theſe too indulgent parents find themſelves, if not hated by their children, too frequently abandoned by them in that period of life, when they ſhould have moſt to expect from their gratitude and duty.

The marriages of the children are directed by the fancy of the parents, and in this they have no other view than intereſt. Hence the moſt contemptible woman may make a good match, if ſhe poſſeſs but ſome property. A young man is not permitted to marry until he be able to take and kill a rein-deer; and in ſome provinces, they manage the contract of marriage with all the formality of a bargain, when the pretenſions on both ſides frequently riſe very high on the firſt propoſal. They reckon ſeverally whatever the young man is to

give

give in order to obtain his fair-one, which moſt commonly conſiſts of rein deer, or different kinds of ſkins.

The wedding is celebrated at the bride's houſe; ſhe is dreſſed in the beſt manner, and appears before the gueſts with her head quite uncovered, which, at other times, is never the cuſtom with either women or maidens. The feaſt is a kind of meſs, to which each of the gueſt brings meat and drink. Their diverſion at weddings, and other merry-makings, is the game of gooſe, a kind of draughts, with thirteen men, twelve repreſenting geeſe, and the thirteenth a fox. They wreſtle, and jump over a ſtick held horizontally, and are fond of giving groteſque accounts of different adventures. They likewiſe dance and ſing, or rather howl in diſagreeable meaſures. The new-married people live with the woman's relations for the firſt year, at the end of which they retire to a hut of their own.

Theſe people bury their dead without coffins, in ſome cantons with their clothes on, in others quite naked. The pagan Laplanders inter their moſt famous hunters near the places conſecrated to ſacrifice. Formerly their cuſtom was, to throw the body into the ground naked, and without ceremony; afterwards to ſurround the ſpot with ſtones, and to pile others upon it. They generally place a ſledge with its bottom upwards upon the grave, and ſome eatables and pieces of furniture near it. The rich give ſome little refreſhment

freſhment to the funeral attendants; but the generality of people do not obſerve that cuſtom.

All the Swediſh and Norwegian, as well as the greater number of the Ruſſian Laplanders, bear the name of Chriſtians; but their religion is full of ſuperſtition, and a compound of Chriſtian and pagan ceremonies. The heathens ſtill acknowledge, as their anceſtors heretofore did, an univerſal God. Beſides him, they admit of inferior divinities, good and bad, gods and goddeſſes. Theſe deities, as they imagine, dwell and rule in heaven, and take to themſelves at death ſuch as have conducted themſelves well through life. Other gods inhabit the air, ſuch as the ſun, and their celebrated Thor, who rules the thunder. They have other divinities, who direct the ſtorms, and terreſtrial deities, who preſide over hunting. Maderakko is a goddeſs, who, with her three daughters, directs every thing relating to women. Jabme Akko, or the mother of the dead, has her abode on the ſurface of the earth, and takes care of departed ſouls till the final deciſion of their doom. They have their infernal and malevolent gods, who dwell in the center of the earth, where they place their hell; and alſo evil dæmons, who have their habitations in the waters. They are afraid of fiery goblins and ſpectres, ſatyrs or dæmons of the woods, and malevolent fairies of the lakes. There is, however, a great difference in matters of faith; one man believes in all theſe divinities, while another

another admits a larger ſtock, and ſome reduce their number conſiderably.

Inſtead of temples, they have conſecrated mountains, and have lakes and rivers that are ſacred. There are alſo conſecrated trees, on which figures are carved, and around them are little ſcaffoldings, for the offerings, from three to five feet high. Even the Chriſtian Laplanders have ſo much veneration for theſe places, that they never approach them without making ſome offering; nor will they, upon any account, hunt or make their habitation in the neighbourhood of them. Here are to be ſeen miſhapen idols of wood and ſtone, or carved out of roots of trees The ſtone idols are chiefly found near lakes and rivers, and conſiſt of a great heap of ſtones, ſhaped and piled up in the moſt whimſical manner. While they are fiſhing in theſe holy waters, they are forbidden, among other things, to ſpeak, to have a dog with them, or to be aſſiſted by women.

In caſes of ſickneſs, of unfruitful marriages, in times of epidemical diſeaſes among the rein-deer, and other temporal adverſities, they make their offerings, always conſulting a magician, to which of the gods they ſhall ſacrifice, what offering they ſhall make, in what place they ſhall depoſit it, and many more particulars. For this purpoſe, the magician makes uſe of his magical drum, which is a box of an oval ſhape, covered on one ſide with a ſkin, and furniſhed on the other ſide with ſeveral ſtrings and pieces of iron, to rattle

and

and make a noiſe. Strange figures, intended to repreſent the heavenly bodies, ſuch as beaſt and birds, are drawn on the ſkin. The ſorcerer puts a ring upon his drum, beats on it with his drum-ſtick, which is made of the moſſy horn of a rein-deer; and, according to the figure on which the vibration of the ſkin cauſes the ring to fall, he anſwers all queſtions concerning former or future events. At the ſame time, he invokes the ſpirits to aſſiſt his drum, and, during this mummery, he falls into a fit, when his ſoul is ſuppoſed to be with the ſpirits of the air, hearing their converſe, and learning the decrees of heaven.

Every perſon carries his offering himſelf. Previous to this, the votary performs his purifications, ties up all his dogs, that they may not croſs his way, and proceeds, without ſpeaking, towards the holy place, bearing the bones, or the horns, of the animal preſcribed by the ſorcerer; and, as ſoon as he comes within ſight of the place appointed for the offering, he falls down on his hands and knees, and crawls up to it. He then places his offering on the ſcaffold, and makes his prayer, continuing all the while proſtrate with his face upon the earth. This done, the buſineſs is over, and the votary returns home.

It is not at all ſurpriſing, that people of ſuch principles ſhould be fertile in viſions, apparitions, ſuperſtitious and childiſh tales, which the Laplanders are in a great degree. They imagine their magicians poſſeſs the power of con-

trouling the winds and the rain, of producing and deſtroying inſects, of ſpeaking to ſpirits, and a thouſand other fooleries; but they believe, at the ſame time, that the thunder is inimical to the magicians; and hence their proverb, "If it were not for thunder, the world would be deſtroyed by magic." They attribute ſingular effects to certain words and phraſes, and ſcarcely undertake any thing without a previous charm.

DESCRIPTION *and* CHARACTER *of the* KAMTSCHADALES.

KAMTSCHATKA is a peninſula, formed by a chain of ſtrong and barren mountains, and ſituated between fifty-five and ſixty-two degrees of North latitude. The ſoil is ſtoney, full of cold ſprings, deſtitute of the ſmalleſt piece of fertile ground, and ſo cold even in ſummer, that the earth is totally unfit for culture, and of itſelf does not produce a ſufficiency for the cattle. To people accuſtomed to live in the European manner, Kamtſchatka is almoſt uninhabitable, and is undoubtedly the moſt horrid place of exile in the vaſt empire of Ruſſia for the greateſt criminals.

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The people of this country are, for the moſt part, of low ſtature, with broad ſhoulders, large heads, long flat faces, flat noſes, ſmall eyes, thin lips, and ſhort legs. They are ſtout walkers, exceedingly hardy, inſenſible to change of weather, and indifferent as to their manner of living. The women have black eyes and eye-brows; their ſkin is rather delicate, of a lively red complexion, a pretty hand and ſmall foot, and they are in general very well made.

The Kamtſchadales have a lively imagination, a ſtrong memory, and ſuch a genius for imitation, that they can copy with eaſe whatever they ſee. Their ſongs and tales are full of wit and pleaſantry. They are great mimics, and take off the way of ſpeaking and motions of ſtrangers, and turn them into ridicule. They pay very little regard to the cuſtoms of their anceſtors; but when they change in any reſpect, it is commonly for the worſe, as they are more apt to follow bad than good examples. They ſeldom give themſelves the trouble of reflecting, and forget their faults too ſoon to improve the future regulation of their conduct, for which they have no manner of concern. Their curioſity is unbounded, inſomuch that dreams are ſuch ſerious affairs to them, as to attract and employ great part of their attention.

Love is their predominant paſſion, and good-nature their chief characteriſtic. Theſe form a ſtrange contraſt to their negligence and inſenſibility, which makes them deſpiſe

all the other pleaſures of life, and even life itſelf. Poverty gives them no concern, and nothing but the calls of hunger can drive them to the chace; even then they ſeldom go ſo far, but they can return to paſs the night in the arms of their women. They care not how their meat is prepared, ſo it does but fill their ſtomachs; nor of what quality their liquor is, ſo it does but intoxicate them; and they talk with regret of thoſe times, in which their anceſtors could indulge themſelves in all the exceſſes of drunkenneſs. The women too are as much addicted to a profligate libertiniſm as the men.

They have a very confuſed notion of honour and ſhame, and kind treatment has no effect on them; therefore, to make them more civilized, leſs knaviſh, and more ſerviceable than they naturally are, they muſt be treated with ſeverity. Pleaſure and inaction are their only objects; they therefore ſteal nothing but women and dogs, which formerly were the continual cauſes of national war. They are cowardly and baſe to an exceſſive degree, gratifying their revenge only by the darkeſt and moſt ſecret means. The leaſt apprehenſion of danger drives them to deſpair; and, as they have no hope about futurity, they fly to ſuicide as a relief, not only from preſent, but even from imaginary evils. Not only thoſe who are confined for ſome offence, but ſuch as are diſcontented with their lot, prefer a voluntary death to an uneaſy life and the pains of diſeaſe. The ancient people of the north

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uſed to kill men when they became, through old age, a burthen to themſelves and to ſociety; but theſe people diſpatch themſelves when any diſeaſe has rendered them infirm. They have not ſufficient courage to bear any great pain, but always have recourſe to ſuicide; a never-failing cure fore very ſuffering. If a woman bring forth twins, they commonly kill one of them, likewiſe every weak child, and ſuch as are born with any defect.

Every family has a ſeparate hamlet, conſiſting of a few ſmall houſes, and generally ſituated near ſome river. When a young man marries, he moves into the hamlet to which his bride belongs; and when a village becomes too populous, they ſeparate and form a new village, but always on the ſame river by which the primitive branch is ſituated. They have no puniſhment but for theft and murder. The fingers of a thief are burnt, that he may be known and deteſted; and a murderer is delivered into the hands of thoſe relations of the deceaſed he has injured, who may, and often do, make him ſuffer the moſt cruel tortures.

Whole villages formerly were in a ſtate of warfare, which aroſe from their frequent attempts to carry off the women from one another's hamlets. Theſe hoſtilities furniſhed opportunities of aſpiring to the dignity of *Toyons*, or chiefs of parties, who concerted meaſures to be taken againſt the enemy for bringing off their women and dogs, and other effects. They never attack the enemy in the open

field, either in their national wars, or in their different revolts; but always endeavour to ſurpriſe them in their dwellings, or force them to quit advantageous poſts, where they had not courage enough to attack them. When a village was blockaded, and had no hope of diſlodging the enemy, it was common for the men, firſt to kill all the women in the place, and then themſelves, knowing that, were they to ſurrender, they would not meet a better fate. The bow and arrow, the pike and the club, are all their offenſive and defenſive arms. The pikes and arrows are pointed with bone inſtead of iron. Their preſent ſituation, however, does not allow of theſe hoſtilities, as they have Ruſſian overſeers, and are obliged to give hoſtages for greater ſecurity.

Every family has its ſummer and winter-houſe. The winter-houſe is of a ſquare form. A hole is dug five feet deep, which is ſurrounded with palliſades, and covered with rafters laid acroſs, branches of trees, hay, and earth. To get into the houſe, they deſcend through a hole at the top, by means of a balk with ſteps cut in it; and oppoſite to this, on the other ſide, is another hole. Each hole ſerves as a door, a window, and a chimney, the ſmoke having no other paſſage, and the light and air no other entrance. The ſummer-houſes are built like pigeon-houſes of balks, about two fathoms from the ground, and ſome are built in a circular, others in an angular form. The balks inclining to each other

other at top, give theſe huts the form of a cone. The walls and roof are made of wood, and thatched with long graſs. They are very ſmall, and built cloſe to one another, ſo that boards are laid acroſs as bridges of communication. They are obliged to build in this elevated manner, on account of the moiſture of the ground in the ſummer ſeaſon. At the bottom of theſe huts they tie their dogs.

The ancient dreſſes of both ſexes was different in many reſpects from their preſent faſhions. A Kamtſchadale, dreſſed after the ancient manner of his countty, wears about his waiſt, next his ſkin, a girdle of fir, handſomely embroidered, to which is tied a bag before, and behind a ſkin apron; ſo that they go almoſt naked. At preſent, when at home, they often ſet in this undreſs; and formerly they went ſo clad to the chace, and to the fiſhery in ſummer. They now wear ſhirts, but ſtill have the girdle over them; and in winter, they put on breeches and drawers.

The women wear breeches, and of late ſhirts, ſtockings, ſhoes, buſkins, and upper and under ſhubes the ſame as the men. They wear gloves even in the night-time. Formerly, the girls dreſſed their hair after the Tartar faſhion, dividing it into different treſſes, which they let hang over the ſhoulders and back; their next method was to divide the hair at the top of the head, and plat it at the neck, where it was adorned with ribbands, beads, &c. At preſent, it is the faſhion for

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the men to dreſs themſelves entirely in the Ruſſian mode. Their full-dreſs clothes are of cloth of different colours, and they even wear buttons on their coats, and boots after the Ruſſian faſhion. The women, when dreſſed out, wear ſilk ſhifts with ruffles, ſlippers, Ruſs ſarafanies, and a kind of turban made with a ſilk handkerchief wrapped round the head.

Though the Kamtſchadales imitate the Ruſſians in many things, yet they have a number of peculiar cuſtoms, ſome of which are very extraordinary, and which will alway be retained, as they ariſe from the nature of the country, and the inclemency of the climate. They prefer the procuring of fire by friction to the uſe of flints and ſpunk. They make a ſmall hole in a piece of dry wood, in which they turn a ſtick rapidly between the hands till it takes fire.

As dogs are their only domeſtic animals, they have a great number, and put a high value upon them. Theſe dogs are large, ſtout, and very much like wolves. Beſides the uſe they are of in hunting, they draw the ſledges, and one of them can draw the weight of eighty pounds. They put them two by two; and according to the weight they have to draw, or the journey they have to perform, they put four, ſix, or eight to a ſledge. Where there is no beaten tract, the guide goes before to make a road with his long and flat ſhoes. In travelling up an aſcent, the party get out of the ſledge, in order to eaſe the

the dogs; but, in going down, they run with ſuch rapidity as to make it dangerous riding.

The men, in their ſocial life, ſecure the affections of the women by rough and free careſſes, by little aſſiduities, and by acts of ſubmiſſion and obedience; but the men, among themſelves, take no manner of notice of one another, either by bowing, ſhaking hands, or other ſalutations. Their diverſions conſiſt of feaſts, at which they eat and drink, ſing, whiſtle through a pipe made of a cabbage-ſtalk, dance, and tell ſtories. Singing is the moſt favourite amuſement of the women; their voices are agreeable, and their ſongs are either national, or compoſed extempore. The exploits of their gods and heroes, and the adventures of their anceſtors and themſelves have met with in the chace, are the ſubjects of their tales and fabulous ſtories.

No religious rites or ceremonies are obſerved in the marriage of a Kamtſchadale; to *catch a girl* is their term for marriage. Every one may have as many wives as he pleaſes; but few chooſe to be ſlaves to more than one. The man makes love to the girl in her parent's hut, by being aſſiduous about her, and doing every little ſervice in his power. If he be ſo unhappy as not to pleaſe, his ſervices are no longer accepted. During the time of his courtſhip, the lover is always on the watch for an opportunity to *catch the girl*; that is, to introduce his collar into her drawers. The married

married women in the room endeavour to fruſtrate his attempts by every means in their power, even by ſtriking him with more violence than bare raillery admits of. After this piece of gallantry, the young people cohabit, without any more ceremony, and continue in the hut of the bride's parents.

The men ſet no great value on the virginity of their brides; and hence proceeds the generoſity, with which the Kamtſchadale girls beſtow their favours on the Ruſſians, having no reaſon to fear any reproaches, on this head, from their future huſbands. The Koſaks, and ſoldiers of the garriſon, had formerly little ſeraglioes at their ſervice. A widow will never get married again, till ſhe has firſt expiated all her ſins, by admitting ſome favourite to accept her favours; and as it is the ſtrange belief of the natives, that the ſame fate muſt attend the expiator as befel the late huſband, were it not for the Ruſs ſoldiers, who are under no ſuch apprehenſions, they would continue in a ſtate of widowhood the remainder of their days. Though both married men and women carry their careſſes to the greateſt exceſſes, yet they are jealous to ſuch a degree, that they often put an end to one another's exiſtence by open violence or ſecret poiſon. Some are more prudent, and content themſelves with changing away their faithleſs wives, or giving them up to their favoured paramours. As there is no exceſs of licentiouſneſs unpractiſed among the Kamtſchadales, there is no attention paid to conſanguinity

ſanguinity in their amorous commerce, excepting that of parents and children.

Formerly they abandoned the hut wherein a perſon died, believing that the judge of the infernal world had paid a viſit there, and would not leave one alive therein; but as the building of a new hut was attended with a deal of trouble, eſpecially to thoſe who had neither hatchets nor pix-axes, they had recourſe to another means, which was to carry the ſick out of doors. At preſent, this cuſtom, convenient to thoſe who are well, but cruel to the ſick, is not ſo common, though they ſtill have an averſion to ſuch huts as people have died in. Thoſe who formerly died in the open air were ſoon devoured by the dogs; but at preſent they moſtly bury the dead. If a child die in its infancy, they put the body into hollow of ſome tree. Thoſe who have performed the office of burying the dead, imagine themſelves to be purſued by Death; and, to deprive him of all power over them, they paſs twice through a ring made of platted graſs, and take two birds, one of which they kill, and eat the other. After this, they eat a fiſh to the memory of the deceaſed, the fins of which are thrown into the fire.

The Kamtſchadales have very little reſpect for their religion, and very little veneration for the Supreme Being. Their ſtrong bent to imitation has made them embrace Chriſtianity, ſo that at preſent there are few who are not converted. However, they make no better Chriſtians than they were idolators;

for they neither fear nor love God: the very idea of a Providence appears to them ridiculous. All their notions concentring in ſenſuality, they have no conceptions of a paradiſe deſtitute of an indulgence of their preſent deſires.

Having thus taking a view of the cuſtoms and manners of two of thoſe tribes in the north, which compoſe part of the vaſt Ruſſian empire, we ſhall paſs over the reſt, numerous as they are, entirely unnoticed, ſince many of their cuſtoms are too filthy and nauſeating to admit of a deſcription in the Polite Traveller. What we have already mentioned is ſufficient to ſhew, what man is in his natural and uncivilized ſtate!

A VISIT *to the civilized Parts of the* RUSSIAN EMPIRE.

AFTER travelling over vaſt tracts of uncultivated lands, and through parts inhabited by uncivilized people, we arrived at Moſcow, which was formerly the glory of this great empire, but which ſtill continues conſiderable enough to make a figure among the capitals of Europe. It ſtands on the river from whence it takes its name; and though its ſtreets are not regular, it affords a very picturesque appearance, for it contains ſuch a number

number of gardens, groves, lawns, and ſtreams, that it has more the appearance of a cultivated country than a city. This city contains one thouſand ſix hundred churches and convents, and forty-three places or ſquares. No city diſplays a greater contraſt than Moſcow, with reſpect to magnificence and meanneſs in building; for the houſes of the inhabitants in general are miſerable timber booths, while their palaces, churches, convents, and other public edifices, are ſpacious and lofty. The Krimlin, or grand imperial caſtle, is one of the moſt ſuperb ſtructures in Europe. It lies in the interior circle of the city, and contains the old Imperial palace, pleaſure-houſe and ſtables, a victualling-houſe, the palace which formerly belonged to the patriarch, nine cathedrals, five convents, four pariſh churches, the arſenal, the public colleges, and other offices. It is two miles in circumference, and incloſed by three ſtrong walls, each higher than the other, with a deep ditch on the outſide, planted with a great number of cannon. As the country abounds with great plenty of every neceſſary of life, people live at a very cheap rate, and regale themſelves with balls and entertainments, which are procured at a very eaſy expence. In the ſummer-time they carry tents, and pitch them in the neighbouring woods, where they make merry with dancing on the green till night.

On the firſt day of the year 1714, a thouſand of the beſt and moſt ſubſtantial families in

Moſcow received orders to remove to Peterſburgh, in order to people that new city, propoſed for the ſeat of empire. This was a matter of great mortification to all, who were obliged to leave a place of ſuch plenty, for one where every thing was ſcarce and dear. The city of Peterſburgh ſtands on both ſides the Neva, between that lake and the bottom of the Finland gulph. In the year 1703, this city conſiſted of only two ſmall fiſhing huts, in a watery and ſwampiſh ſpot; but now it extends about ſix miles every way, and contains every ſtructure, for magnificence, the improvement of the arts, revenue, navigation, war, commerce, and the like, that are to be found in the moſt celebrated cities in Europe. As Peterſburgh is now the emporium of Ruſſia, the number of foreign ſhips trading to it in ſummer time is ſurpriſing. In winter, three thouſand one-horſe ſledges are employed for paſſengers in the ſtreets. It contains twenty Ruſſian, and four Lutheran churches, beſides thoſe of the Calviniſts and Roman Catholics, and is the ſeat of an univerſity, and ſeveral academies.

A very ſingular circumſtance, which happened about the year 1713, contributed greatly to ſhorten the talons of the Ruſſian clergy, whoſe power was then intolerable. A young man, whom the czar had ſent to Leyden for his education, having finiſhed his ſtudies in phyſic, returned a graduated phyſician, and at a merry-meeting with his friends, they queſtioned him concerning his religion,

religion. He being then in his cups, told them, he was as much of the Greek church as ever, but that he had loſt all his faith in ſaints pictures; and, to prove what he ſaid, he took one down from the wall, and threw it into the fire. Upon this he was immediately ſeized, and put into the hands of the clergy, who very ſoon ſentenced him to the flames, and burnt him in a moſt cruel manner, laying the fire at ſome diſtance from him to keep him the longer in torment.

The czar, being informed of this cruelty of the clergy, took this opportunity to deprive them of the power of life and death, and made a law, that all the clergy ſhould apply themſelves to ſtudy, allowing them five years for that purpoſe. After that time, they were to undergo an examination, and thoſe who were found capable to perform their functions were to be promoted, the others to be diſcarded. As three fourth parts of the year were holidays in commemoration of ſome ſaint or other, whereby the people were for the moſt part idle, he made a law, that no holiday ſhould be kept but in commemoration of our Saviour, the Virgin Mary, the twelve apoſtles, and St. Andrew and St. Nicholas, the tutelar ſaints of Ruſſia. As there were in the empire many thouſand convents full of lazy monks, who lived in idleneſs, he reſtricted the number of theſe houſes to fifty, each houſe to contain no more than fifty monks, and each monk to be above forty years of age. Such as had been bred to no

handicraft, but were ſtill fit for ſome ſervice, were to be employed in the army.

People of rank and faſhion in Peterſburgh and Moſcow, having laid aſide the old cuſtoms and manners of their fathers, now live very gay, dreſs in the French faſhion, and converſe with more freedom than formerly. As the fair-ſex are allowed all manner of freedom in company, they live in a perpetual round of pleaſure and diverſion, ſpending moſt of their time in balls and entertainments, and inviting each other by turns to their houſes.

The Ruſſian women are of a middling ſtature, generally well proportioned, and might paſs for handſome in any part of Europe. Their features are far from being deſpicable, were it not for that prepoſterous cuſtom of painting their faces, which they lay on ſo abundantly, that it may truly be ſaid they uſe it as a veil to hide their beauty.

As for the ſecond rank of people, they ſtill retain much of their old manner of living. At their entertaiments, none but the men appear, and the maſter of the houſe waits on his gueſts till the deſert of ſweetmeats come on the table after dinner, when he takes his ſeat among them, and does all he can to encourage them to drink; for it would be a great reflection upon him, if any of the company ſhould get out of the houſe in a ſober condition. When the gueſts offer to go away, the miſtreſs of the houſe, at a call, then makes her appearance, and barely enters the room, when,

when, turning round to the corner where the family ſaints are placed, and croſſing herſelf, makes a very low bow, and then pays her reſpects by a low bow to the company. Here ſhe remains ſtanding, without coming a ſtep farther, clad in a looſe gown lined with fur, and a ſable cap on her head. Her face is covered over with paint and patches; but her whole body is unconfined, wearing neither ſtays, waiſtcoat, nor petticoat, nor even garters to her ſtockings, and ſhe wears very high-heeled ſlippers. In this ſituation, the maſter of the houſe invites all his gueſts to ſalute his ſpouſe, one after the other, and a ſervant is ready behind her with a ſalver, and four glaſſes filled with brandy, wine, mead, and beer, which every one is obliged to drink to the good health of the lady; after which ſhe retires without ſo much as opening her mouth. The other females of the family are then introduced in the ſame manner, and thus they end their entertainment completely intoxicated.

In Ruſſia they commonly marry very young. The parents make the match without conſulting the inclinations of the children, who ſometimes do not ſo much as ſee each other till they meet in their bed-chamber. This was alſo cuſtomary among the firſt rank of people, till the czar put a ſtop to it, by allowing young people to pay their addreſſes in perſon, without impoſing a match upon either againſt their inclinations, whereby many fatal marriages were prevented; but the old cuſtom

ſtill prevails among the inferior ranks. When the maiden becomes marriageable, the parents ſend for a broker, or match-maker, who is commonly an old woman, and give her inſtructions to look out for a proper huſband for their daughter. They then deliver her an inventory of what they propoſe to give with the damſel, as money, jewels, plate, houſhold goods, and her clothes, even to her ſhifts. With this liſt, the broker goes from one bachelor to another, whom ſhe deems a ſuitable match for the young lady, enquiring of them, if they have any inclination to marry; and aſſuring them, that ſhe can recommend them to a pretty young lady with a handſome fortune, ſhewing them, at the ſame time, the conditions of ſale. If the inventory pleaſes the young man, he ſigns his name to it; and, after ſhe has got ſeveral ſubſcribers, ſhe returns the paper to thoſe who employed her. The parents of the girl then make enquiry into the characters and circumſtances of the ſubſcribers; and, having pitched upon three or four of the moſt eligible, they are invited by the father to an entertainment, where there is a meeting of friends, upon which occaſion the glaſs goes briſkly about. The mother, daughter, and other female relations, take their ſtations in the houſe, ſo as to ſee the company without being ſeen by them. They then enquire of the girl, which of them ſhe would chooſe for a huſband; and when the point is ſettled, as to their choice, the company, after a hearty drink, are diſmiſſed,

none

none knowing who is to be the happy man. The next day, ſome of the girl's relations are ſent to confer with thoſe of the intended bridegroom; and if the match be accepted, two or three women, deputed by the intended bridegroom, are permitted to examine the perſon of his intended ſpouſe, before whom ſhe appears quite naked, to ſhew if there be any perſonal defect. After this, the friends ſettle the marriage, the intended couple not being allowed to ſee one another till they meet in the bed-chamber.

While I was at Moſcow, I ſaw three women buried alive for drowning their huſbands. They had, it ſeems, croſſed the Moſco in a boat, all three together in ſearch of their huſbands, whom they found all drunk in a public houſe; and, endeavouring to perſuade them to go home, were ſeverely beat by them. However, by the aſſiſtance of ſome other people, they got them at laſt into the boat, where they fell aſleep. The wives, to be revenged on their huſbands for beating them, when the boat had reached the middle of the river, threw them one after another into the water, and there left them to be drowned, when they came on ſhore very unconcerned. The matter immediately came to light; they were ſeized, tried, condemned, and ordered to be put alive into the ground up to their necks, there to remain till they died. Two of them lived ten, and the other eleven days; they ſpoke the firſt three days, complaining of great pain; but after that time

time they complained no more. They certainly received ſome ſuſtenence in the night time, or they could not have exiſted ſo long. The oldeſt of theſe unhappy women was not twenty years of age.

The laws here are much more ſevere againſt the women than againſt the men; for if a man kill his wife, under correction, as it is called, he is only whipt with the knout, which is thus performed. A ſtout fellow takes him upon his back, and another ties his feet with a cord, which comes through between the legs of the perſon who carries him. In this poſture he is held ſo faſt that he cannot ſtir, and being ſtripped to the middle, the executioner, with the knout, which is a ſtrap of dried elk-ſkin untanned, faſtened to a ſtick, begins the diſcipline. This knout he applies to the back ſo dexterouſly, that every laſh brings the blood, or leaves a wale as thick as one's finger. This is called the moderate; but, when the ſentence orders it to be more ſevere, the executioner, advancing three or four ſteps, till he be within reach of the offender, gives the firſt ſtroke in the middle of the back, retreating at every ſtroke; and he is ſo expert, that he never hits twice in the ſame place, bringing away the fleſh with each ſtroke. When the puniſhment is ordered with the utmoſt ſeverity, he ſtrikes the flanks, and often cuts into the bowels, which few ſurvive. It is here a general, though I think ſtrange remark, that lean people turn fat after having received the diſcipline of the knout,

knout, and that it is an infallible cure for thoſe who are hide-bound.

Beſides this, they have another way of chaſtiſing, called the batoago, which is uſed in families for the correction of children and ſlaves, and is alſo uſed in the army. The perſon to undergo this, after pulling off his clothes to his drawers, is laid flat on his belly on the ground. One ſits acroſs his head and neck, and another upon his feet, each furniſhed with a good ſwitch, with which they tickle his back, more or leſs, in proportion to the offence he has committed.

They have a very ridiculous cuſtom at their funerals. Juſt before the coffin is ſhut up, the father-confeſſor of the deceaſed puts a teſtimonial, or paſs, for the other world, in writing, between the fingers of the corpſe, in theſe words: "We N. N. do certify by theſe preſents, that the bearer hereof hath always behaved himſelf, and lived among us, as became a good Chriſtian, profeſſing the Greek religion; and although he may have committed ſome ſins, he hath confeſſed the ſame, whereupon he hath received abſolution, and taken the communion for the remiſſion of his ſins. That he hath honoured God and his ſaints; that he hath not neglected his prayers, and hath faſted on the days and hours appointed by the church; that he hath always behaved towards me, who am his confeſſor, in ſuch a manner that I have no reaſon to complain of him, or to deny him the abſolution of his ſins. In witneſs whereof we

have

have given him theſe teſtimonials, to the end that St. Peter, upon ſight of them, may not deny him the opening of the gate to eternal bliſs."

They ſuffer no images that are carved or graven either in their churches or houſes, but only ſuch as are painted on wood, in oil colours, by thoſe of their own religion. They never will own to have bought their ſaints, but go to the god-market, and, having choſen a figure they like, depoſit the money for the exchange of it. If the ſaint-maker think it not ſufficient, he ſhoves it back, and the other party is obliged to add more to it till he be ſatisfied. The walls of their churches are every where full of them, in the market-place, and over the gates of their cities. Theſe images they conſider ſo abſolutely neceſſary, that without them they could not perform their devotions; they are the chief ornament of their houſes, and whoever enters, firſt pays his reſpect to the ſaint, and then to thoſe of the family. A Ruſſian once coming to me with a meſſage, looked round about the room for an image, and ſeeing none, aſked me, "Where is thy God?" I anſwered, "In heaven;" upon which he immediately went away without delivering his meſſage. I told this circumſtance to the Engliſh general, who directly ordered a ſaint's picture to be hung up in my room, to prevent giving any further offence of that kind.

All Ruſſians, of what degree or condition ſoever, ſleep after dinner; ſo that about noon

noon the ſhops are ſhut up, and there is no more buſineſs done than if it were midnight. They bathe frequently. People of quality have their own private baths, and bathe twice a week at leaſt; but the public bathing-places are all built near the ſides of the rivers. Their ſtoves are cloſe places with furnaces, which they heat exceedingly, and, for the better raiſing of vapour, frequently throw cold water on the ſtove. There are benches all round, at ſome diſtance above one another, differing in the degrees of heat, ſo that every one chuſes the temperature that beſt ſuits him. Upon one of theſe benches they lay themſelves down at full length, quite naked; and, having ſweated as long as they think proper, they are well waſhed with warm water, and rubbed with handfuls of herbs. After this, they take a dram of brandy, and go their way. But what is moſt admirable is, when they find the heat too intenſe, both men and women will run out of the ſtoves, naked as they are, plunge into the river, and ſwim about for ſome time; and, if it be in the winter, they will roll about in the ſnow, without afterwards feeling any ill conſequence from it.

Theſe public baths are ſo careleſsly built, that it is an eaſy matter to ſee the people in the next room through the apertures of the boards that divide them, which, to the women who frequent them, is of no great conſequence, as they are not nicely delicate in being ſeen naked, both ſexes going out and coming

coming in naked at the ſame door, when they want to cool themſelves. Theſe baths are the univerſal remedies of the Moſcovites, whether for cleanlineſs or health; and thus accuſtomed from their infancy to the extremes of heat and cold, they become both ſtout and hardy, and in general long-lived, little ſubjected to any diſtemper; thus they live for the moſt part without phyſicians, and many of them without diſeaſes. They begin their day at ſun-riſing, and end at ſun-ſetting.

The manner of travelling in Ruſſia is extremely convenient, eſpecially in winter, when their ſledges glide away on the ſurface of the ice and ſnow, in a flat country, with incredible diſpatch, and ſo very little labour to the horſes, that they can eaſily perform fifty or ſixty miſes a day. Their ſledges are made of the bark of the linden-tree, fitted to the ſize of a man, lined with ſome thick felt, and when a man is along in them, he is wrapped up and quite covered in good furs. The driver, for the moſt part, runs by the ſide of the ſledge to keep himſelf warm, or ſits at the feet of the perſon who travels; and as the ſledges are built very low, ſhould they happen to overturn there is little danger in the fall. In this mode of travelling, the time is moſtly ſpent in ſleeping, the eaſy and almoſt imperceptible motion favouring their repoſe. When they happen to paſs through deſerts or great foreſts, where they are obliged to remain all night in the open air, they kindle a great fire, round which they range their

ſledges, ſo that being well cloſed on all ſides, and well covered with their furs, they reſt more commodiouſly than in a country cottage, where men and beaſt being lodged together in one room, greatly diſturb a man's reſt. The greateſt inconvenience in travelling theſe parts is the want of inns on the road, which obliges the travellers to carry proviſions, and other neceſſaries they may ſtand in need of, along with them; but thoſe who travel ſingly, commonly go poſt, when they pay the whole expence of the journey at ſetting out, and have no occaſion to put their hands in their pockets till they come to the end of it, which is very convenient. The poſtboy receives a written order, which he delivers to the next who ſucceeds him, and ſo on to the end. They go day and night, having freſh horſes every ten miles, ſo that the traveller may, if he chuſes it, ſleep all the way in his ſledge. They commonly travel an hundred and fifty miles in twenty-four hours.

In the ſummer they travel by water, as the country abounds with rivers, or by land on horſeback, by coach, or ſleeping waggons, the roads in Ruſſia being very broad, beautiful, and eaſy for travelling. For paſſing the rivers, they have a kind of floating bridge, made of large fir-trees faſtened together, which can ſupport a great weight. However, the violent heat of the ſummer, and the prodigious quantities of muſkitos and flies, are very troubleſome, and greatly inter-

rupt the pleaſure a ſtranger would otherwiſe have, in paſſing through this country, from the beauty and variety of its foreſts, rivers, and lakes.

The following ſingular anecdotes of Peter the Great, the father of this riſing empire, though they are not generally known, may be depended on as indiſputable facts. He was born in the year 1672, and was married at the age of eighteen to Ottokeſſa Lupochin, a boyar's daughter, by whom he had Prince Alexis. Some time after, he turned her away, and ſhut her up in a monaſtery, on ſuſpicion of diſloyalty to his bed. It was ſaid, that, in one of her jealous fits, ſhe charged Prince Menzikoff with carrying the czar to the dregs of his former acquaintance; and this raiſed in Menzikoff an irreconcileable enmity to both her and her ſon.

After the divorce, one Miſs Mons, a very beautiful young lady, born at Moſcow, of foreign parents, was much in favour with the czar; but, while he was abroad, Mr. Keyſerling, then reſident at Moſcow as envoy from the king of Pruſſia, paid his addreſſes to and married her. When the czar returned, he was ſo much offended at Keyſerling, that he ordered him to leave Moſcow, which occaſioned his immediate recal by the king his maſter, who ſent another to ſupply his place. It was believed, if his public character had not protected him, he would have ſeverely felt his majeſty's diſpleaſure.

The

The czar was ſome time after ſmitten with the charms of another beautiful young lady, the daughter of a foreign merchant in Moſcow. He firſt ſaw her in her father's houſe, where he one day dined. He was ſo much taken with her appearance, that he offered her any terms ſhe pleaſed, if ſhe would live with him, which this virtuous young woman modeſtly refuſed; but, dreading the effects of his authority, ſhe took her reſolution, and left Moſcow in the night, without communicating her deſign even to her parents. Having provided a little money for her ſupport, ſhe travelled on foot ſeveral miles into the country, till ſhe arrived at a ſmall village, where her nurſe lived with her huſband and their daughter, to whom ſhe diſcovered her intention of concealing herſelf in the wood near that village; and, to prevent any diſcovery, ſhe ſet out the ſame night, accompanied by the huſband and daughter. The huſband, being a timberman by trade, and well acquainted with the wood, conducted her to a little dry ſpot in the middle of a moraſs, and there he built a hut for her habitation. She had depoſited her money with her nurſe, to procure little neceſſaries for her ſupport, which were faithfully conveyed to her at night by the nurſe or her daughter, by one of whom ſhe was conſtantly attended in the night-time.

The next day after her flight, the czar called at her father's to ſee her, and finding the parents in anxious concern for their

daughter, and himſelf diſappointed, he fancied it a plan of their own concerting. He became angry, and began to threaten them with the effects of his diſpleaſure, if ſhe was not produced. Nothing was left to the parents but the moſt ſolemn proteſtations, with tears of real ſorrow running down their cheeks, to convince him of their ignorance of what was become of her; aſſuring him of their fears, that ſome diſaſter muſt have befallen her, as nothing belonging to her was miſſing, except what ſhe had on at the time. The czar, ſatisfied of their ſincerity, ordered ſtrict ſearch to be made for her, with the offer of a conſiderable reward to the perſon, who ſhould diſcover what was become of her; but all was to no purpoſe. Her parents and relations, apprehending ſhe was no more, went into mourning for her.

About a year after this, ſhe was diſcovered by accident. A colonel, who had come from the army to ſee his friends, going a hunting into that wood, and following his game through the moraſs, came to the hut, and looking into it, ſaw a pretty young woman in a mean dreſs. After enquiring of her who ſhe was, and how ſhe came to live in ſo ſolitary a place, he found out at laſt, that ſhe was the lady, whoſe diſappearance had made ſo great a noiſe. She begged of him on her knees, in the utmoſt confuſion, and with the moſt fervent entreaties, that he would not betray her. He told her, that he thought her danger was now paſt, as the czar was then

other-

otherways engaged, and that ſhe might with ſafety diſcover herſelf, at leaſt to her parents, with whom he would conſult how matters ſhould be managed. The lady agreed to his propoſal, when he ſet out immediately, and overjoyed her parents with the happy diſcovery. The iſſue of their deliberations was to conſult Madam Catharine, as ſhe was then called, in what manner the affair ſhould be opened to the czar. The colonel went alſo upon this buſineſs, and was adviſed by Madam to come the next morning, and ſhe would introduce him to his majeſty, when he might make the diſcovery, and claim the promiſed reward.

He went according to appointment, and being introduced, told the accident by which he had diſcovered the lady, and repreſented the miſerable ſituation in which he found her, and what ſhe muſt have ſuffered, from the delicacy of her ſex, by being ſo long ſhut up in ſuch a diſmal place. The czar ſhewed a great deal of concern, that he ſhould have been the cauſe of all her ſufferings, declaring, that he would endeavour to make her amends. Here Madam Catharine ſuggeſted, that ſhe thought the beſt amends his majeſty could make, was to give her a handſome fortune, and the colonel for a huſband, who had the beſt right, having caught her in purſuit of his game.

The czar, agreeing perfectly with Madam Catharine's ſentiments, ordered one of his favourites to go with the colonel, and bring

the young lady home, where ſhe arrived, to the inexpreſſible joy of her family and relations. The marriage was conducted under the direction, and at the expence of the czar, who himſelf gave the bride to the bridegroom, ſaying, that he preſented him with one of the moſt virtuous of women. He accompanied his declaration with very valuable preſents, beſides ſettling on her and her heirs three thouſand rubles a year. This lady lived highly eſteemed by the czar, beloved by her huſband and relations, and reſpected by all people of rank in the city of Moſcow.

REMARKS *made by a Lady in her Journey from* BELGRADE *to* ADRIANOPLE *in* TURKEY.

THE journey from Balgrade to Adrianople cannot poſſibly be made by any perſon out of a public character, and I had the good fortune to take the advantage of an opportunity of this nature, when a ſtrong detachment of janizaries were ordered to take this route on public buſineſs. The deſert woods of Servia are the common refuge of thieves, who rob, fifty in a company, ſo that we had need of all our guard to ſecure us; and

and the villagers are ſo poor, that only force could extort from them the neceſſary proviſions. Indeed, the janizaries had no mercy on their poverty, killing all the poultry and ſheep they could find, without aſking to whom they belonged, while the wretched owners dared not to put in their claim for fear of being beaten. Lambs juſt fallen, geeſe and turkies big with egg, all maſſacred without diſtinction! When the baſſas travel, it is ſtill worſe; for thoſe oppreſſors are not content with eating all that is to be eaten belonging to the peaſants; after they have crammed themſelves and their numerous retinue, they have the impudence to exact what they call *teeth-money*, a contribution for the uſe of their teeth, worn out with doing them the honour of devouring their proviſions. This is literally and exactly true, however extravagant it may ſeem.

I had the advantage of lodging three weeks at Belgrade, with a principal effendi, that is to ſay, a ſcholar. This ſet of men are equally capable of preferments in the law or the church; thoſe two ſciences being caſt into one, and a lawyer and a prieſt being the ſame word in the Turkiſh language. They are the only men really conſiderable in the empire, all the profitable employments and revenues being in their hands. The grand ſignior, though general heir to his people, never preſumes to touch their lands or money, which go, in an interrupted ſucceſſion, to their children. It is true, they loſe this

privilege,

privilege, by accepting a place at court, or the title of baſſa; but there are few examples of ſuch fools among them. It is eaſy to judge of the power of theſe men, who have engroſſed all the learning, and almoſt all the wealth of the empire: it is they who are the real authors, though the ſoldiers are the actors, of revolutions. They depoſed the Sultan Muſtapha, and their power is ſo well known, that it is the emperor's intereſt to flatter them.

The government here is entirely in the hands of the army. The grand ſignior, with all his abſolute power, is as much a ſlave as any of his ſubjects, and trembles at a janizary's frown. Here is, indeed, a much greater appearance of ſubjection than among us in England; a miniſter of ſtate is not ſpoken to, but on the knee; and ſhould a reflection on his conduct be dropped in a coffee-houſe, as they have ſpies every where, the houſe would be razed to the ground, and perhaps the whole company put to the torture. Yet, when a miniſter here diſpleaſes the people, in three hours time he is dragged from his maſter's arms; they cut off his head, hands, and feet, and throw them before the palace gate, with all the reſpect in the world, while the ſultan, to whom they all profeſs an unlimited adoration, ſits trembling in his apartment, and dare neither defend nor revenge his favourite. This is the bleſſed condition of the moſt abſolute monarch upon earth, who owns no law but his will!

It

It must be confessed, that the janizaries have some good qualities; for they are very zealous and faithful where they serve, and look upon it as their business to fight for you on all occasions. Of this I had a very singular instance in a village on this side Philippoli, where we were met by our domestic guards. I happened to bespeak pigeons for supper, upon which one of my janizaries went immediately to the chief civil officer of the town, and ordered him to send in some dozens. The poor man answered, that he had already sent about, but could get none. My janizary, in the height of his zeal for my service, immediately locked him up prisoner in his room, telling him he deserved death for his impudence, in offering to excuse himself for not obeying my command; but, out of respect to me, he would not punish him but by my order. Accordingly he came very gravely to me, to ask what should be done to him; adding, by way of compliment, that, if I pleased, he would bring me his head. This may give some idea of the unlimited power of these fellows, who are all sworn brothers, and bound to revenge the injuries done to one another, whether at Cario, Aleppo, or any part of the world. This inviolable league makes them so powerful, that the greatest man at court never speaks to them but in a flattering tone; and in Asia, any man that is rich, is forced to enrol himself a janizary to secure his estate.

As I here assumed a Turkish habit, it may not be amiss to describe it. The first part of my

my dreſs was a pair of drawers, very full, which reached to my ſhoes, and concealed my legs more modeſtly than the Engliſh petticoat. They were of a thin roſe-coloured damaſk, brocaded with ſilver flowers: My ſhoes were of white kid leather, embroidered with gold. Over this hung my ſmock, of a fine white ſilk gauze, edged with embroidery. This ſmock had wide ſleeves, hanging half way down the arm, and cloſed at the neck with a diamond button; but the ſhape and colour of the boſom is very well to be diſtinguiſhed through it. The next was a waiſtcoat, made cloſe to the ſhape, of white and gold damaſk, with very long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. My caftan, of the ſame ſtuff with my drawers, was a robe exactly fitted to my ſhape, with very long ſtrait falling ſleeves. Over this was the girdle, of about four fingers broad, which all that can afford it have entirely of diamonds or other precious ſtones; thoſe who will not be at that expence, have it of exquiſite embroidery on ſattin; but it muſt be faſtened before with a claſp of diamonds. The curdée is a looſe robe they throw off or put on, according to the weather, being of a rich brocade, (mine was green and gold) lined either with ermine or ſable. The head-dreſs is compoſed of a cap, which, in winter, is of fine velvet, embroidered with pearls or diamonds; and, in ſummer, of a light ſhining ſilver ſtuff. This is fixed on one ſide of the head, hanging

a little way down with a gold taſſel, and bound on, either with a circle of diamonds, or a rich embroidered handkerchief. On the other ſide of the head, the hair is laid flat; and here the ladies are at liberty to ſhew their fancy, ſome putting flowers, others a plume of heron's feathers, and, in ſhort, what they pleaſe. However, the moſt general faſhion is a large bouquet of jewels, made like natural flowers, the buds of pearl, the roſes of different coloured rubies, the jeſſamines of diamond, the jonquils of topazes, &c. ſo well ſet and enamelled, as is difficult to imagine any thing of the kind ſo beautiful. The hair hangs at its full length behind, divided into treſſes braided with pearl or ribbon, which is always in great quantity.

The Turkiſh women have naturally the moſt beautiful complexions in the world, and generally large black eyes. The court of England, though I believe it is the faireſt in Chriſtendom, does not contain ſo many beauties as are under the Turkiſh protection. They generally ſhape their eye-brows, and both Greeks and Turks have the cuſtom of putting round their eyes a black tincture, which at a diſtance, or by candle-light, adds very much to the blackneſs of them, but is too viſible by day. They dye their nails a roſe-colour; but I own, I never could enough accuſtom myſelf to this faſhion ſo as to find any beauty in it.

As to their morality or good conduct, I may ſay, that it is juſt the ſame with them as

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it is with the Engliſh, and that the Turkiſh ladies do not commit one ſin the leſs for not being Chriſtians. When I became a little acquainted with their cuſtoms, I could not forbear admiring, either the examplary diſcretion, or extreme ſtupidity, of all the writers who have given accounts of them. It is very eaſy to ſee, that they have in reality more liberty than we have. No woman, of what rank ſoever, is permitted to go into the ſtreet, without two murlins, one that covers her face, all but her eyes, and another that hides the whole dreſs of her head, and hangs half way down her back. Their ſhapes are alſo wholly concealed, by a thing they call a ferigée, which no woman of any condition appears without. This has ſtrait ſleeves that reach to their fingers ends, and it wraps all round them, not unlike a riding-hood. In winter, it is of cloth, and in ſummer, of plain ſtuff or ſilk. It may eaſily be ſuppoſed, how effectually this diſguiſes them, ſo that there is no diſtinguiſhing the great lady from her ſlave. It is impoſſible for the moſt jealous huſband to know his wife, when he meets her, and no man dare touch or follow a woman in the ſtreet.

This perpetual maſquerade gives them entire liberty of following their inclinations without danger of diſcovery. The moſt uſual method of intrigue is, to ſend an appointment to the lover to meet the lady at a Jew's ſhop, which are as notoriouſly convenient as many houſes in London; and yet,

even thoſe who do not make uſe of them, do not ſcruple to go to buy pennyworths, and tumble over rich goods, which are chiefly to be found among that ſort of people. The great ladies ſeldom let their gallants know who they are, and it is ſo difficult to find it out, that they can very ſeldom gueſs at her name, whom they have correſponded with perhaps for more than half a year together. It may eaſily be ſuppoſed, that the number of faithful wives are very ſmall in a country where they have nothing to fear from a lover's indiſcretion, ſince we ſee ſo many have the courage to expoſe themſelves to that in England, and all the threatened puniſhment of the next world, which is never preached to the Turkiſh damſels. Neither have they much to apprehend from the reſentment of their huſbands, thoſe ladies that are rich having all their monies in their own hands. Upon the whole, I look upon the Turkiſh women as the only free people in the empire. The very divan pays a reſpect to them, and the grand ſignior himſelf, when a baſſa is executed, never violates the privileges of the haram, or women's apartments, which remain unſearched and entire to the widow. They are queens of their ſlaves, whom the huſband has no permiſſion ſo much as to look upon, except it be an old woman or two that his lady chooſes. It is true, that their law permits them four wives; but there is no inſtance of a man of quality that makes uſe of this li-

berty, or of a woman of rank that would ſuffer it.

For ſome miles round Adrianople, the whole ground is laid out in gardens, and the banks of the rivers are ſet with fruit-trees, under which all the moſt conſiderable Turks divert themſelves every evening, not with walking, that is not one of their pleaſures; but a ſet party of them chooſe out a green ſpot, where the ſhade is very thick, and there they ſpread a carpet, on which they ſit drinking their coffee, and are generally attended by ſome ſlave with a fine voice, or that plays on ſome inſtrument. Every twenty places you may ſee one of theſe little companies, liſtening to the daſhing of the river; and this taſte is ſo univerſal, that the very gardeners are not without it. I have often ſeen them and their children ſitting on the banks of the river, and playing on a rural inſtrument, perfectly anſwering the deſcription of the ancient *fiſtula*, being compoſed of unequal reeds, with a ſimple but agreeable ſoftneſs in the ſound.

The young lads generally divert themſelves with making garlands for their favourite lambs, which I have often ſeen painted and adorned with flowers, lying at their feet. It is not that they ever read romances, to inſpire them with theſe notions; for theſe are the ancient amuſements here, and as natural to them as cudgel-playing and foot-ball are to our Britiſh ſwains. The ſoftneſs and warmth

of

of the climate forbid all rough exerciſes, which were never ſo much as heard of among them; this naturally inſpires lazineſs and averſion to labour, which the great plenty indulges. The gardeners are the only happy race of country people in Turkey. They furniſh all the city with fruits and herbs, and ſeem to live very eaſily. They are moſt of them Greeks, and have little houſes in the midſt of their gardens, where their wives and daughters take a liberty not permitted in the town, that of going unveiled. Theſe girls are very neat and handſome, and paſs their time at their looms under the ſhade of the trees.

Moſt travellers, who have attempted to give an account of Turkey, repreſent their houſes as the moſt miſerable pieces of building in the world. I can ſpeak very learnedly upon that ſubject, having been in ſo many of them, and certain I am, that the aſſertion is void of foundation. We lodged, while at Adrianople, in a palace belonging to the grand ſignior, and I really think their manner of building very agreeable, and proper for the country. It is true, they are in no degree ſolicitous to decorate the outſide of their houſes, and they are generally built of wood, which, it muſt be confeſſed, is the cauſe of many inconveniencies; but that is not to be charged on the ill-taſte of the people, but on the oppreſſion of the government. Every houſe, at the death of its maſter, is at the grand ſignior's diſpoſal; and therefore no man

cares to be at any great expence, which he is not ſure his family will be the better for. All their deſign is to build a houſe commodious, ſuch as will laſt their lives, they being very indifferent how ſoon it may fall after their deaths.

Every houſe, great and ſmall, is divided into two diſtinct parts, which join together by a narrow paſſage. The firſt houſe has a large court before it, and open galleries all round it. This gallery leads to all the chambers, which are commonly large, and with two rows of windows, the firſt being of painted glaſs. This is the houſe belonging to the lord, and the adjoining one is called the haram, or ladies apartments, for the name of Seraglio is peculiar to the grand ſignior. This has alſo a gallery running round it towards the garden, to which all the windows are turned, and the ſame number of chambers as the other, but more gay and ſplendid, both in painting and furniture. The ſecond row of windows are very low, with grates like thoſe of convents, and the rooms are all ſpread with Perſian carpets. The room called the Sopha, is raiſed at one end about two feet, and all round it a ſort of couch covered with rich ſilk, according to the fancy or magnificence of the owner. Between the windows are little arches, in which they ſet pots of perfume, or baſkets of flowers; but what pleaſed me moſt, is the faſhion of having marble fountains in the lower part of the room, which throw up ſeveral ſpouts of water, giving, at the ſame time,

time, an agreeable coolneſs, and a pleaſing daſhing ſound, falling from one baſon to another; and ſome of theſe are very magnificent. Each houſe has a bagnio, which generally conſiſts of two or three little rooms, leaded on the top, paved with marble, with baſons, cocks of water, and all conveniencies for either hot or cold baths.

This account may appear ſurpriſing, as it is ſo different from what has been related by common travellers, who have been very fond of deſcribing what they knew nothing of. It muſt be under a very particular character, or on ſome extraordinary occaſion, that a Chriſtian is admitted into the houſe of a man of quality, and their harams are always forbidden ground. Thus they can only ſpeak of the outſide, which makes no great appearance; and the women's apartments are always built backward, removed from ſight, and have no other proſpect than the gardens, which are encloſed with very high walls. There are none of our parterres in them; but they are planted with high trees, which give an agreeable ſhade, and are pleaſing to the view. In the midſt of the garden is a large room, commonly beautified with a fine fountain in the middle of it. It is raiſed nine or ten ſteps, and encloſed with gilded lattices, round which, vines, jeſſamines, and honeyſuckles, make a ſort of green wall. Large trees are planted round this place, which is the ſcene of their greateſt pleaſures, and where

the ladies ſpend moſt of their hours, employed by their muſic or embroidery.

Neither are they ignorant of a more durable manner of building; their moſques are all of free-ſtone, and the public inns extremely magnificent, many of them taking up a large ſquare, built round with ſhops under ſtone arches, where poor artificers are lodged *gratis*. They have always a moſque joining to them, and the body of the inn is a moſt noble hall, capable of holding three or four hundred perſons, the court extremely ſpacious, and cloiſters round it, which give it the air of our colleges.

While I was at Adrianople, I was invited to dine with the grand vizier's lady, and it was with a great deal of pleaſure I prepared myſelf for an entertainment, which was never before given to any Chriſtian. I thought I ſhould very little ſatisfy her curioſity, which I did not doubt was a conſiderable motive to the invitation, by going in a dreſs ſhe was uſed to ſee; and therefore I dreſſed myſelf in the court-habit of Vienna, which is much more magnificent than the Engliſh. However, I choſe to go *incognito*, to avoid any diſpute about ceremony, and went in a Turkiſh coach, attended only by my woman, who held up my train, and the Greek lady, who was my interpreteſs. I was met at the court-door by her black eunuch, who helped me out of the coach with great reſpect, and conducted me through ſeveral rooms, where her

her female ſlaves, finely dreſſed, were ranged on each ſide. In the innermoſt, I found the lady ſeated on her ſopha, in a ſable veſt. She advanced to meet me, and preſented me with half a dozen of her friends, with great civility. She ſeemed a very good woman, nearly fifty years of age. I was ſurpriſed to obſerve ſo little magnificence in her houſe, the furniture being all very moderate; and, except the number and habits of her ſlaves, nothing about her appeared expenſive. She gueſſed at my thoughts, and told me, that ſhe was no longer of an age to ſpend either her time or her money in ſuperfluities; that her whole expence was in charity, and her whole employment praying to God. There appeared to me no affectation in this ſpeech, as I found both ſhe and her huſband were entirely given up to devotion.

This lady entertained me with every kind of civility, till dinner came in, which was ſerved, one diſh at a time, to a vaſt number, all finely dreſſed after their manner, which I did not think ſo bad as had been repreſented. Their ſauces are very high, and all the roaſted articles very much done. They uſe a great deal of very rich ſpices, and the ſoup was ſerved for the laſt diſh. The treat concluded with coffee and perfumes, which is a high mark of reſpect. Two ſlaves kneeling perfumed my hair, clothes and handkerchiefs. After this ceremony, ſhe commanded her ſlaves to play and dance, which they did with their guitars in their hands, and ſhe excuſed

to

to me their want of ſkill, ſaying ſhe took no care to accompliſh them in that art. I returned her thanks, and ſoon after took my leave.

I was conducted back in the ſame manner I entered, and would have gone ſtraight to my own houſe; but the Greek lady, my interpreteſs, earneſtly ſolicited me to viſit the kahya's lady, ſaying he was the ſecond officer in the empire, and ought indeed to be looked upon as the firſt, the grand vizer having only the name, while he exerciſed the authority. I had found ſo little diverſion in the vizer's haram, that I had no mind to go in to another; but her importunity prevailed with me, and I was afterwards very glad I complied.

All I met with here was in another ſtile, and the very houſe confeſſed the difference between an old devotee and a young beauty. It was nicely clean and magnificent, and I was met at the door by two black eunuchs, who led me through a long gallery, between two ranks of beautiful young girls, with their hair finely plaited, almoſt hanging to their feet, all dreſſed in fine light damaſks, brocaded with ſilver. I was ſorry that decency did not permit me to ſtop to conſider them nearer; but that thought was loſt upon my entrance into a large room, or rather pavillion, built round with gilt ſaſhes, which were moſt of them thrown up, and the trees planted near them gave an agreeable ſhade, which hindered the ſun from being troubleſome. The jaſſamines and honeyſuckles, which twiſted round

their

their trunks, ſhed a ſoft perfume, increaſed by a white marble fountain playing ſweet water in the lower part of the room, which fell into three or four baſons, with a pleaſing ſound. The roof was painted with all ſorts of flowers, falling out of gilt baſkets, that ſeemed tumbling down. On a ſopha, raiſed three ſteps, and covered with fine Perſian carpets, ſat the kahya's lady, leaning on cuſhions of white ſattin embroidered; and at her feet ſat two young girls, about twelve years old, lovely as angels, dreſſed perfectly rich, and almoſt covered with jewels. But they were hardly ſeen near the fair Fatima, (ſuch was her name) ſo much her beauty effaced every thing I had ſeen, nay, all that had been called lovely, either in England or Germany. I muſt own, that I never ſaw any thing ſo glorioufly beautiful, nor can I recollect a face that would have been taken notice of in her company. She ſtood up to receive me, ſaluting me, after their faſhion, putting her hand to her heart with a ſweetneſs full of majeſty, that no court-breeding could ever give. She ordered cuſhions to be given me, and took care to place me in the corner, which is the place of honour. I confeſs, though the Greek lady had before given me a great opinion of her beauty, I was ſo ſtruck with admiration, that I could not, for ſome time, ſpeak to her, being wholly taken up in gazing.

She was dreſſed in a caftan of gold brocade, flowered with ſilver, very well fitted to her ſhape,

ſhape, and ſhewing to advantage the beauty of her boſom, only ſhaded by the thin gauze of her ſhift. Her draws were pale pink, her waiſtcoat green and ſilver, and her ſlippers white ſattin finely embroidered; her lovely arms were adorned with bracelets of diamonds, and her broad girdle was ſet around with the ſame; upon her head was a rich Turkiſh handkerchief of pink and ſilver, her own fine black hair hanging a great length in various treſſes, and on one ſide of her head were bodkins of jewels.

I am fearful, that I may be accuſed of extravagance in this deſcription. I think I have ſomewhere read, that women always ſpeak in rapture, when beauty is their theme, and I cannot imagine why they ſhould not be allowed to do ſo. I think it rather a virtue, to be able to admire, without any mixture of deſire or envy. The graveſt writers have ſpoken with ſome warmth of ſome celebrated pictures and ſtatues: the workmanſhip of heaven certainly exceeds all our weak imitations, and, I think, has a much better claim to our praiſe. For my part, I am not aſhamed to own, that I took more pleaſure in looking on the beautiful Fatima, than I poſſibly could have received from viewing the fineſt painting, or the moſt maſterly piece of ſculpture.

She told me, that the two girls at her feet were her daughters; but I ſhould never have ſuſpected her to be old enough to be their mother. Her fair maids were ranged below the ſopha, to the number of twenty, which

put

put me in mind of the pictures of the ancient nymphs. Fatima made them a ſign to play and dance. Four of them began immediately to play ſome ſoft airs on inſtruments between a lute and guitar, which they accompanied with their voices, while the others danced by turns. This dance was very different from what I had before ſeen; the tunes ſo ſoft, the motions ſo languiſhing, accompanied with pauſes and dying eyes, half falling back, and then recovering themſelves in ſo artful a manner, that, certain I am, the coldeſt and moſt rigid prude upon earth could not have looked upon them, without thinking of ſomething not to be ſpoken of.

When the dance was over, four beautiful ſlaves came into the room, with ſilver cenſors in their hands, and perfumed the air with amber, aloes-wood, and other ſcents. After this, they ſerved me coffee upon their knees, in the fineſt japan china, with ſaucers of ſilver gilt. The lovely Fatima entertained me all this time in the moſt polite and agreeable manner, often calling me the Beautiful Sultana, and deſiring my friendſhip with the beſt grace in the world, lamenting that ſhe could not entertain me in my own language.

When I took my leave, two maids brought in a fine ſilver baſket of embroidered handkerchiefs; and Fatima begged I would wear the richeſt for her ſake, and give the others to my woman and interpreteſs. I retired through the ſame ceremonies as before, and could

could not help thinking, that I had been ſome time in Mahomet's paradiſe, ſo much was I charmed with what I had ſeen.

PARTICULARS *reſpecting the* PUBLIC BUILDINGS, TRADE *and* COMMERCE, *of* ADRIANOPLE, *by the ſame* LADY.

THIS city took its name from the Emperor Adrian, and was the firſt European ſeat of the Turkiſh empire. It has been the favourite reſidence of many ſultans, and two of the later ones were ſo fond of it, that they wholly abandoned Conſtantinople, which humour ſo far exaſperated the janizaries, that it was a conſiderable motive to the rebellion that depoſed them. The ſituation is fine, and the ſurrounding country very beautiful; but the air is extremely bad, and the ſeraglio itſelf is not free from the ill effects of it. The town is ſaid to be eight miles in compaſs, which may be the caſe, if we include the gardens. There are ſome good houſes in it, I mean large ones; for the architecture of their palaces never makes any great ſhow.

I had

I had the curiosity to go to see the Exchange in my Turkish dress, which is disguise sufficient. I own, I was not very easy when I saw it crowded with janizaries; but they dare not be rude to a woman, and they made way for me with as much respect, as if I had been in my own dress. It is half a mile in length, the roof arched, and kept extremely neat. It holds three hundred and sixty-five shops, furnished with all sorts of rich goods, exposed to sale in the same manner as at Exeter Exchange in London; but the pavement is kept much neater, and the shops are all so clean that they seem newly painted. Idle people of all sorts walk here for their diversion, or amuse themselves with drinking coffee or sherbet, which are carried about as oranges and cakes are in our playhouses.

I observed, that most of the rich tradesmen were Jews, who have an incredible power in this country. They have many privileges above all the natural Turks themselves, and have formed a very considerable commonwealth here, being judged by their own laws. They have drawn the whole trade of the empire into their hands, partly by the firm union among themselves, and partly by the idle temper and want of industry in the Turks. Every bassa has his Jew, whom he lets into all his secrets, and who does all his business. No bargain is made, no bribe received, no merchandize disposed of, but what passes through their hands; they are the physicians, the stewards, and the interpreters of all the

great men. It may eaſily be conceived how advantageous this is to a people, who never fail to make uſe of the ſmalleſt advantages. They have found the ſecret of making themſelves ſo neceſſary, that they are certain of the protection of the court, whatever miniſter be in power. Even the Engliſh, French, and Italian merchants, who are ſenſible of their artifices, are, however, forced to truſt their affairs to their negociation, nothing of trade being managed without them, and the meaneſt among them being too important to be diſobliged, ſince the whole body take care of his intereſts with as much vigour as they would thoſe of the moſt conſiderable of their members. Many of them are vaſtly rich; but they take care to make little public ſhow of it, though they live in their houſes with the utmoſt luxury and magnificence.

From this place I went in my Turkiſh coach to ſee the camp, which was in a few days afterwards to move to the frontiers. The ſultan, and all his court, were then gone to their tents, and the appearance they made was indeed very magnificent. The tents of the great men were rather like palaces than tents, taking up a great compaſs of ground, and being divided into a vaſt number of apartments. They were all green, and the baſſas of three tails had thoſe enſigns of their power placed in a very conſpicuous manner before their tents. It was eaſy to obſerve, that the ſoldiers did not begin the campaign with any great chearfulneſs; and war is a general grievance

grievance upon the people, particularly upon the tradeſmen, and eſpecially when the grand ſignior heads the army. On this occaſion, every company of the tradeſmen is obliged to make a preſent according to their ability.

I took the pains of riſing at ſix in the morning to ſee the ceremony, which did not however begin till eight. The proceſſion was preceded by an effendi, mounted on a camel, richly furniſhed, and reading aloud the Alcoran, finely bound, and laid upon a cuſhion. He was ſurrounded by a parcel of boys, dreſſed in white, and ſinging ſome verſes of the Alcoran. Theſe were followed by a man dreſſed in green boughs, repreſenting a clean huſbandman ſowing ſeed. After him came ſeveral reapers, with garlands of ears of corn, as Ceres is pictured with ſcythes in her hand, ſeemingly to mow. Then came a little machine drawn by oxen, in which was a windmill, and boys employed in grinding corn; this was followed by another machine, drawn by buffalos, carrying an oven, and two boys, one employed in kneading the bread, and the other in drawing it out of the oven. Theſe boys threw little cakes on both ſides among the croud, and were followed by the whole company of bakers marching on foot, two by two, in their beſt clothes, and cakes, loaves, paſties, and pies of all ſorts, on their heads. After them came two buffoons, or jack-puddings, with their faces and clothes ſmeared with meal, who diverted the mob with their antic geſtures. In the ſame man-

ner followed all the trading companies in the empire. The nobler ſort of theſe, ſuch as jewellers and mercers, were finely mounted, and many of their pageants, which repreſented their trades, were perfectly magnificent. Among theſe, that of the furriers made one of the beſt figures, being a very large machine ſet round with the ſkins of ermins, foxes, and other animals, ſo well ſtuffed that they ſeemed to be alive, and were followed by muſic and dancers. The rear was cloſed by the volunteers, who came to beg the honour of dying in the grand ſignior's ſervice; but this part of the ſhow ſeemed to me ſo barbarous, that I removed from the window at the firſt appearance of it. They were all naked to the middle, and ſome of them laſhed their arms with ſharp knives, making the blood ſpring out upon thoſe who ſtood near them, which was conſidered as a mark of their zeal for glory. The whole ſhow laſted for near eight hours, to my great ſorrow, though I was in the houſe of the widow of the Captain Baſſa, who refreſhed me with coffee, ſweatmeats, ſherbet, &c. with all poſſible civility.

A few days after, I went to ſee the moſque of ſultan Selim I. which is a building very well worth the curioſity of a traveller. I was dreſſed in my Turkiſh habit, and admitted without ſcruple. It is very advantageouſly ſituated in the center of the city, and in the higheſt part of it, making a very noble ſhow. The firſt court has four gates, and the innermoſt

moſt three, and both of them are ſurrounded with cloiſters, with marble pillars of the Ionic order finely poliſhed, and of very lively colours. The whole pavement is of white marble, and the roof of the cloiſters divided into ſeveral domes, headed with gilt balls on the top. In the midſt of each court are fine fountains of white marble; and before the great gate of the moſque is a portico, with green marble pillars, which has five gates, the body of the moſque being one prodigious dome. I underſtand ſo little of architecture, that I dare not pretend to ſpeak of the proportions. It ſeemed to be very regular; this I am ſure of, that it is vaſtly high, and I thought it the nobleſt building I ever ſaw. It has two rows of marble galleries or pillars, with marble balluſters; the pavement is alſo marble, covered with Perſian carpets. In my opinion, it is a great addition to its beauty, that it is not divided into pews, and encumbered with forms and benches, like our churches. Nor are the pillars, which are moſt of them of red and white marble, diſfigured by the little tawdry images and pictures, that give Roman catholic churches the air of toy-ſhops. The walls ſeemed to me inlaid, with ſuch very lively colours, in ſmall flowers, that I could not imagine what kind of ſtone had been made uſe of; but going near, I ſaw they were cruſted with japan china, which has a very beautiful effect. In the middle hung a vaſt lamp of ſilver gilt; beſides which, I verily believe, there were at

leaſt two thouſand of a leſs ſize. This muſt look very glorioufly when they are all lighted; but that being at night, no women are ſuffered to enter. Under the large lamp is a great pulpit of carved wood gilt, and near it a fountain to waſh in, which is an eſſential part of their devotion. In one corner is a little gallery, encloſed with gilded lattices, for the grand ſignior; and at the upper end is a large niche, very like an altar, raiſed two ſteps, covered with gold brocade, and before it ſtand two ſilver candleſticks, the height of a man, and in them white-wax candles as thick as a man's waiſt. The outſide of the moſque is adorned with towers vaſtly high, and gilt on the top.

I went to ſee ſome other moſques, built much after the ſame manner; but not comparable in point of magnificence, to this I have deſcribed, which is infinitely beyond any church in Germany or England. The ſeraglio does not ſeem a very magnificent palace; but the gardens are very large, plentifully ſupplied with water, and full of trees. This is all I know of them, having never been in them.

A VISIT

A VISIT *to* CONSTANTINOPLE, *by the ſame* LADY.

SOON after our arrival at Conſtantinople, we proceeded to our apartments at Pera, which is no more a ſuburb of Conſtantinople, than Weſtminſter is a ſuburb to London; but here all the ambaſſadors are lodged, very near one another. One part of our houſe ſhewed us the port, the city, the ſeraglio, and the diſtant hills of Aſia, perhaps, all together, the moſt beautiful proſpect in the world.

Conſtantinople, though a very capital city, is not ſo large as London, nor is it in any degree ſo populous. The burying-places about it are certainly much larger than the city; and it is ſurpriſing what a vaſt deal of land is this way loſt in Turkey. Sometimes I have ſeen burying-places of ſeveral miles, belonging to very inconſiderable villages, which were formerly great towns; but now retain no other mark of their ancient grandeur than this diſmal one. On no occaſion do they ever remove a ſtone that ſerves for a monument; and ſome of them are coſtly enough, being of very fine marble. They ſet up a pillar, with a carved turban on the top of it, to the memory of a man; and as the turbans, by their different ſhapes, ſhew the quality or profeſſion, it is in a manner putting up the arms of the deceaſed: beſides this,

this, the pillar commonly bears an inſcription in gold letters. The married ladies have a ſimple pillar, without any ornament, but thoſe who die unmarried have a roſe on the top of their monument. The ſepulchres of particular families are railed in, and planted round with trees. Thoſe of the Sultans, and ſome great men, have lamps conſtantly burning in them.

With reſpect to their religion, they have ſome odd particularities. When a man has divorced his wife, in the moſt ſolemn manner, he can take her again upon no other terms, than permitting another man to paſs a night with her; and there are not a few examples of thoſe, who have ſubmitted to this law, rather than not have back their beloved. Another point of doctrine is very extraordinary. Any woman that dies unmarried, is looked upon to die in a ſtate of reprobation. To confirm this belief they reaſon, that the end of the creation of woman is to increaſe and multiply, and that ſhe is properly employed only in the works of her calling, in making little muſſelmen, or taking care of them, which are all the virtues that God expects from her. Indeed, their way of life, which ſhuts them out of all public commerce, does not permit them any other.

Our vulgar notion, that they do not own women to have any ſoul, is a miſtake. It is true, they ſay, they are not of ſo elevated a kind, and therefore muſt not hope to be admitted into the paradiſe appointed for the

men, who are to be entertained by celeſtial beauties; but there is a place of happineſs deſtined for ſouls of the inferior order, where all good women are to be in eternal bliſs. The idea of a woman being for ever ſeparated from her huſband in the next world, I believe, gives little uneaſineſs to the generality of Turkiſh wives. Many of them are very ſuperſtitious, and will not remain widows ten days, for fear of dying in the reprobate ſtate of an uſeleſs creature; but thoſe, who like their liberty, and are not ſlaves to their religion, content themſelves with marrying when they are afraid of dying. This is a piece of theology very different from that, which teaches nothing to be more acceptable to God, than a vow of perpetual virginity; but which of theſe ſpecies of divinity is the more rational, I ſhall leave to the determination of the ladies.

The heats of Conſtantinople once drove me to Belgrade village, which perfectly anſwers the deſcription of the Elyſian fields. I lodged in the middle of a wood, conſiſting chiefly of fruit-trees, watered by a vaſt number of fountains, famous for the excellency of their waters, and divided into many ſhady walks, upon ſhort graſs, that ſeemed to me artificial; but I was aſſured, that it was the pure work of Nature. We were here within view of the Black Sea, from whence we conſtantly enjoyed the refreſhment of cool breezes, that made us inſenſible of the heat of ſummer. This village is inhabited only by the richeſt

among

among the Chriſtians, who meet every night at a fountain to ſing and dance. The beauty and dreſs of the women exactly reſemble the the ideas of the ancient nymphs, as they are given us by the repreſentations of the poets and painters.

Though the heat of Conſtantinople is ſo great in the ſummer, nothing can be more pleaſant than Pera in the ſpring. In the beginning of January, I ſat with my window open, enjoying the warm rays of the ſun, while the people of England are freezing over a ſad ſea-coal fire; and my chamber was ſet out with carnations, roſes, and jonquils, freſh from my garden. In this ſituation I was amuſing myſelf with the peruſal of ſome of the Turkiſh laws, which, to our ſhame be it ſpoken, are better deſigned, and better executed, than ours; particularly in the puniſhment of convicted liars (triumphant criminals in England!) who are here burnt in the forehead with a hot iron, when proved to be the authors of any notorious falſehoods. How many white female foreheads ſhould we ſee disfigured; and how many fine gentlemen would be forced to wear their wigs as low as their eye-brows, were this law in practice in England! It is to be lamented, that, were ſuch a law to take place here, the generality of aſſemblies would be mute.

During my reſidence at Conſtantinople, I went to viſit the Sultana Hafiten, the favourite of the Emperor Muſtapha, who was depoſed by his brother (the late Sultan), and died

died a few weeks afterwards, as ſuppoſed, by poiſon. This lady, immediately after his death, was ſaluted with an abſolute order to leave the ſeraglio, and chooſe herſelf a huſband among the great men at the Porte. It may be ſuppoſed, that this propoſal could not be diſagreeable; but theſe women, who are called and eſteem themſelves queens, look upon this liberty as the greateſt affront and diſgrace that can happen to them. She threw herſelf at the new ſultan's feet, and begged him to poignard her, rather than uſe his brother's widow with that contempt. She repreſented to him, in agonies of ſorrow, that ſhe was privileged from this misfortune, by having brought five princes into the Ottoman family; but all the boys being dead, and only one girl ſurviving, this excuſe was not received, and ſhe was compelled to make her choice. She choſe Bekir Effendi, then ſecretary of ſtate, and above eighty years old, to convince the world, that ſhe firmly intended to keep the vow ſhe had made, of never ſuffering a ſecond huſband to approach her bed; and ſince ſhe found ſhe muſt honour ſome ſubject ſo far as to be called his wife, ſhe would chooſe him, as a mark of her gratitude, as it was he who had preſented her, at the age of ten years, to her laſt lord. However, ſhe never permitted him to pay her one viſit, though ſhe had been fifteen years in his houſe at the time I viſited her, where ſhe paſſed her time in uninterrupted mourning, with a conſtancy very little known in Chriſten-

Chriſtendom, eſpecially in a widow of twenty-one, ſhe being only thirty-ſix when I ſaw her. She had no black eunuchs for her guard, her huſband being obliged to reſpect her as a queen, and not at all to enquire into what was done in her apartment.

I ſhall not enter into the particulars of her magnificent dreſs, as I have already ſufficiently deſcribed the brilliancy of the Turkiſh habits worn by the ladies of exalted ſtations; I ſhall only obſerve, that the jewels and dreſs ſhe wore when I ſaw her, were eſtimated at an hundred thouſand pounds ſterling. She gave me a dinner of fifty diſhes of meat, which, after their faſhion, were placed on the table but one at a time, and was extremely tedious. The magnificence of her table anſwered very well to that of her dreſs, the knives being of gold, and the hafts ſet with diamonds; but one piece of luxury hurt me much, and that was the table-cloth and napkins, which were all tiffany, embroidered with ſilk and gold, in the fineſt manner, in flowers coloured from Nature. It was with the utmoſt regret I made uſe of theſe coſtly napkins, which were as elegantly wrought as the fineſt hankerchiefs that ever came out of that country; and theſe undoubtedly were ſpoiled before dinner was over. The ſherbet, which is the liquor they drink at their meals, was ſerved in china bowls; but the covers and ſalvers were maſſy gold. After dinner, water was brought in gold baſons, and towels of the ſame kind with the napkins, which I very unwillingly wiped

my

my hands upon, and coffee was ſerved in china with gold ſaucers.

The ſultana ſeemed in a very good humour, and talked to me with the utmoſt civility. I did not omit this opportunity of learning all that I poſſibly could of the ſeraglio, which is ſo entirely unknown among us. She aſſured me, that the ſtory of the ſultan's throwing a handkerchief is altogether fabulous. The manner upon that occaſion is no other than this: he ſends a proper perſon to ſignify to the lady the honour he intends her, and ſhe is immediately complimented upon it by the others. She is then led to the bath, where ſhe is perfumed and dreſſed in the moſt magnificent and becoming manner. The ſultan precedes his viſit with a royal preſent, and then comes into her apartment; neither is there any ſuch thing as her creeping in at the bed's-foot. Sometimes the ſultan diverts himſelf in the company of all his ladies, who ſtand in a circle round him; and ſhe confeſſed, that they were ready to die with envy and jealouſy of the happy fair, whom he diſtinguiſhed by any appearance of preference. This ſeemed, however, to be neither better nor worſe, than the circles in moſt courts, where the glance of the monarch is watched, and every ſmile is waited for with impatience, and envied by thoſe who cannot obtain it.

This lady never mentioned the ſultan without tears in her eyes, yet ſhe ſeemed very fond of the diſcourſe. "My paſt happineſs (ſaid ſhe) appears a dream to me; yet I

cannot forget that I was beloved by the greateſt and moſt lovely of mankind. I was choſen from all the reſt to make all his campaigns with him, and I would not ſurvive him, if I were not paſſionately fond of the princeſs my daughter. Yet all my tenderneſs for her was hardly enough to make me preſerve my life. When I left him, I paſſed a whole twelvemonth without ſeeing the light. Time has ſoftened my deſpair; but I now paſs ſome days every week in tears, devoted to the memory of my ſultan." There was no affectation in theſe words, as it was eaſy to ſee ſhe was in a deep melancholy, though her good humour made her willing to divert me.

When I took my leave of the ſultana, I was complimented with perfumes, and preſented with a very fine embroidered handkerchief. Her ſlaves were to the number of thirty, beſides ten little ones, the eldeſt not above ſeven years old. Theſe were the moſt beautiful girls I ever ſaw, all richly dreſſed; and I obſerved, that the ſultana took a great deal of pleaſure in theſe lovely children, which was a vaſt expence, as a handſome girl of that age is not to be bought under an hundred pounds ſterling. They wore little garlands of flowers, and their own hair, braided, which was all their head-dreſs; but their habits were all of gold ſtuffs. Theſe ſerved her coffee, kneeling, brought water when ſhe waſhed, and did other little ſervices. It is a great part of the buſineſs of the

older ſlaves to take care of theſe young girls, to learn them to embroider, and to ſerve them as carefully as if they were children of the family.

Many people have paſſed years in Pera, without ever having ſeen Conſtantinople, from which it is divided by the ſea, not above half the breadth of the Thames; but the Chriſtians are not fond of hazarding the adventures they ſometimes meet with among the boatmen (worſe brutes than the London watermen), and the women muſt cover their faces to go there, which they have a perfect averſion to. It is true, they wear veils in Pera, but they are ſuch as ſerve only to ſhew their beauty to more advantage, and would not be permitted in Conſtantinople. Theſe reaſons deter vaſt numbers from ſeeing it; but my curioſity was not to be conquered by ſuch trifles, eſpecially as my Turkiſh veil was become not only very eaſy but agreeable to me. Indeed, the pleaſure of going in a barge to Chelſea, is not comparable to that of rowing upon the canal of the ſea here, where, for twenty miles together down the Boſphorus, the moſt beautiful variety of proſpects preſent themſelves. The Aſian ſide is covered with fruit-trees, villages, and the moſt delightful landſcapes in nature; on the European ſide ſtands Conſtantinople, ſituated on ſeven hills. The unequal heights make it ſeem as large again as it is, though one of the largeſt cities in the world, ſhewing an agreeable mixture of gardens, pine and cypreſs-trees, palaces,

moſques, and public buildings, raiſed one above another, with as much beauty and appearance of ſymmetry, as a woman ever ſaw in a cabinet, adorned by the moſt ſkilful hands, where jars ſhew themſelves above jars, mixed with caniſters, babies, and candleſticks. This is a right woman's compariſon; but it gives me an exact idea of the thing.

I took care to ſee as much of the ſeraglio as was to be ſeen. It is on a point of land running into the ſea; a palace of prodigious extent, but very irregular. The gardens take in a large compaſs of ground, full of high cypreſs-trees, which is all I know of them. The buildings are all of white ſtone, headed on top with gilt turrets and ſpires, which look very magnificent; and, indeed, I believe there is no Chriſtian king's palace half ſo large. There are ſix large courts in it, all built round, and ſet with trees, having alſo galleries of ſtone. One of theſe courts is for the guard, another for the ſlaves, another for the officers of the kitchen, another for the ſtables, the fifth for the divan, and the ſixth for the apartments deſtined for audiences. On the ladies ſide there are, at leaſt, as many more, with diſtinct courts belonging to the eunuchs and attendants, their kitchens, and ſuch like.

The next remarkable ſtructure is that of St. Sophia, of which it is very difficult to get a ſight. I was forced to ſend three times to the governor of the town, and he aſſembled the chief effendi's, or heads of the law, and

enquired

enquired of the mufti, whether it was lawful to permit it. They paſſed ſome days in this important debate; but I preſſed my requeſt, and permiſſion was at laſt granted me. I could not learn the reaſon, why the Turks are more delicate in permitting this moſque to be ſeen than any others, into which what Chriſtian pleaſes may enter without ſcruple. The dome of St. Sophia is ſaid to be one hundred and thirteen feet diameter, built upon arches, and ſuſtained by vaſt pillars of marble, the pavement and ſtair-caſe being alſo of marble. There are two rows of galleries, ſupported with pillars of parti-coloured marble, and the whole roof moſaic work, part of which decays very faſt, and drops down. They preſented me with a handful of it; and the compoſition ſeemed to me a ſort of glaſs, or that kind of paſte, of which they make counterfeit jewels. They here ſhew the tomb of the emperor Conſtantine, for which they have a great veneration.

The moſque of Sultan Solyman is an exact ſquare, with four fine towers in the angles. In the midſt is a noble cupola, ſupported with beautiful marble pillars; two ſmaller at the ends, ſupported in the ſame manner; the pavement and gallery round the moſque are of marble; under the great cupola is a fountain, adorned with ſuch finely-coloured pillars, that I could hardly think them natural marble. On one ſide, is the pulpit of white marble; and on the other, a little gallery for the grand ſignior; a fine ſtair-caſe leads to it,

and it is encloſed with gilt lattices. At the upper end is a ſort of altar, where the name of God is written, and before it ſtand two candleſticks, as high as a man, with wax candles, as thick as three flambeaux. The pavement is ſpread with fine carpets, and the moſque illuminated with a vaſt number of lamps. The court leading to it is very ſpacious, with galleries of marble and green columns, covered with twenty-eight leaded cupolas on two ſides, and a fine fountain of baſons in the midſt of it.

This deſcription may ſerve for all the moſques in Conſtantinople, their models being the ſame, and differing only in largeneſs and richneſs of materials. That of the ſultana Valida is the largeſt of all, built entirely of marble, the moſt prodigious, and, I think, the moſt beautiful ſtructure I ever ſaw, be it ſpoken to the honour of our ſex, for it was founded by the mother of Mahomet the Fourth. Between friends, St. Paul's church would make a pitiful figure near it, as any of our ſquares would do near the Atlerdan, or Place of Horſes. This was the Hippodrome in the reign of the Grecian emperors. In the middle of it is a brazen column of three ſerpents twiſted together, with their mouths gaping. It is impoſſible to learn why ſo odd a pillar was erected; the Greeks can tell nothing but fabulous legends, when they are aſked the reaſon of it, and there is no ſign of its ever having had any inſcription. In all the moſques are little chapels, where are the tombs of the

founders and their families, with wax candles burning before them.

The exchanges are all noble buildings, full of fine alleys, the greater part ſupported with pillars, and kept wonderfully neat. Every trade has its diſtinct alley, where the merchandize is diſpoſed, in the ſame manner as Exeter Exchange in London. The jewellers quarter ſhews ſo much riches, ſuch a vaſt quantity of diamonds, and all kinds of precious ſtones, that they dazzle the ſight. The embroiderers is alſo very glittering, and people walk here as much for diverſion as buſineſs. The markets are moſt of them handſome ſquares, and admirably well provided, perhaps as well as in any other part of the world.

It may be expected, that I ſhould ſay ſomething of the female ſlaves; but I cannot ſpeak of them with the ſame horror as ſome Chriſtians have done before me. I cannot forbear applauding the humanity of the Turks to theſe creatures, who are ſeldom ill uſed, and their ſlavery is, in my opinion, no worſe than ſervitude all over the world. It is true, they have no wages; but they yearly give them clothes to a higher value than our ſalaries to our ordinary ſervants. If it ſhould be advanced, that the Turks buy women *with an eye to evil*, I anſwer, that, in my opinion, they are bought and ſold as publickly, and as infamouſly, in all our Chriſtian great cities.

About

About three days before I quitted Conſtantinople, I went to one of thoſe public bagnios, where women only are admitted. Here I had an opportunity of ſeeing a Turkiſh bride received, and all the ceremony uſed on that occaſion. All the female friends, relations, and acquaintances of the two families newly allied, meet at the bagnio. Several others go out of curioſity, and I believe there were that day two hundred women. Thoſe that were, or had been married, placed themſelves round the rooms, on the marble ſophas; but the virgins very haſtily threw off their clothes, and appeared without any other ornament, or covering, than their own long hair, braided with pearl or ribbon. Two of them met the bride at the door, conducted by her mother and another grave relation. She was a beautiful maiden, of about ſeventeen, very richly dreſſed, and ſhining with jewels, but ſhe was preſently reduced to the ſtate of nature. Two others filled ſilver-gilt pots with perfumes, and begun the proceſſion, the reſt following in pairs, to the number of thirty. The leaders ſung an epithalamium, anſwered by the others in chorus, and the two laſt led the fair bride, her eyes fixed on the ground, with a charming affectation of modeſty. In this order they marched round the three large rooms of the bagnio. It is not eaſy to repreſent the beauty of this ſight, moſt of them being well proportioned, and of fine ſkins; all of them perfectly ſmooth, and poliſhed by the frequent uſe of bathing.

After

After having made their tour, the bride was again led to every matron round the rooms, who saluted her with a compliment and a preſent, ſome with jewels, and others with pieces of ſtuff, handkerchiefs, or little gallantries of that nature, which ſhe thanked them for, by kiſſing their hands. I was very well pleaſed with having ſeen this ceremony; and certain I am, that the Turkiſh ladies have as much wit and civility, nay liberty, as thoſe in England. It is true, the ſame cuſtoms that give them ſo many opportunities of gratifying their evil inclinations, if they have any, alſo put it very fully in the power of their huſbands to revenge themſelves, if they be diſcovered; and I do not doubt, but that they ſometimes ſuffer for their indiſcretions in a very ſevere manner.

A ſhort time before I left Pera, there was found at day-break, not far from my houſe, the bleeding body of a young woman, naked, and only wrapped in a coarſe ſheet, with two wounds of a knife, one in her ſide, and another in her breaſt. She was not quite cold, and was ſo ſurprizingly beautiful, that there were very few men in Pera, that did not go to look at her; but it was not poſſible for any one to know her, as no woman's face can be known to many. Very little enquiry was made about the murderer, and the corps was privately buried without noiſe. Murder is never purſued here by the king's officers, as with us: it is the buſineſs of the next relation to revenge the dead perſon; and, if they like better to compound

pound the matter for money, as they generally do, there is no more ſaid of it. It will be natural to conclude from hence, that this defect in their government would make ſuch tragedies very frequent, yet they are extremely rare; which ſhould ſeem to prove, that theſe people are not naturally cruel. I was well acquainted with a Chriſtian woman of quality, who made it her choice to live with a Turkiſh huſband, and ſhe was a very agreeable and ſenſible lady. Her ſtory is ſo extraordinary, that I cannot avoid relating it, which I ſhall do in as few words as poſſible, and with it cloſe my account of the Turks.

She was by birth a Spaniard, and was at Naples with her family, when that kingdom was part of the Spaniſh dominions. Coming from thence in a felucca, accompanied by her brother, they were attacked by the Turkiſh admiral, boarded, and taken. And now, how ſhall I modeſtly relate the reſt of her adventure? The ſame accident happened to her, that happened to the fair Lucretia ſo many years before her; but ſhe was too good a Chriſtian to kill herſelf, as that heatheniſh Roman did. The admiral was ſo much charmed with the beauty and long-ſuffering of his fair captive, that, as his firſt compliment, he gave immediate liberty to her brother and attendants, who made haſte to Spain, and in a few months ſent the ſum of four thouſand pounds ſterling, as a ranſom for his ſiſter. The Turk took the money, which he preſented to her, and told her ſhe was at liberty;

but

but the lady, very diſcretely, weighed the different treatment ſhe was likely to meet with in her own country. Her relations, as the kindeſt thing they could do for her in her preſent circumſtances, would certainly confine her to a nunnery for the reſt of her days. Her infidel lover was very handſome, very tender, very fond of her, and laviſhed at her feet all the Turkiſh magnificence. She anſwered him very reſolutely, that her liberty was not ſo precious to her as her honour; that he could no ways reſtore that but by marrying her, and ſhe therefore deſired him to accept the ranſom as her portion, and give her the ſatisfaction of knowing, that no man could boaſt of her favours without being her huſband. The admiral was tranſported at this kind offer, ſent back the money to her relations, ſaying he was too happy in the poſſeſſion of her. He married her, and never took any other wife, and, as ſhe herſelf ſaid, ſhe had never reaſon to repent of the choice ſhe made. Some years after, he left her one of the richeſt widows in Conſtantinople. There is no ſuch thing as remaining honourably a ſingle woman, and that conſideration obliged her to marry the admiral his ſucceſſor. I fear it may be thought, that my friend fell in love with her raviſher; but I am willing to take her word for it, that ſhe acted wholly on principle of honour, though I think ſhe might be reaſonably touched at his generoſity. It is very rarely that a Turk will aſſert a ſolemn falſehood; but this muſt

not

not be underſtood of the lower ſort, who have a great ſhare of ignorance, and very little virtue.

Geographical Sketch of the EMPIRE *of* CHINA.

THIS vaſt empire is nearly one thouſand five hundred miles in length, and about one thouſand two hundred and ſixty in breadth. It is bounded by the Chineſe Tartary, on the north; by the Pacific ocean, which divides it from North America, on the eaſt; by the Chineſian ſea, on the ſouth; and by Tonquin, and the Tartarian countries of Thibet and Ruſſia, on the weſt. This empire is divided into fifteen provinces, each of which might, for their largeneſs, fertility, populouſneſs, and opulence, paſs for ſo many diſtinct kingdoms. The country is every where plain, excepting to the north, and contains no remarkable mountains in any of theſe extenſive territories.

The numerous canals, with which this empire abounds, are ſufficient to entitle the ancient Chineſe to the character of being the wiſeſt and moſt induſtrious people in the world, the length and commodiouſneſs of their canals being incredible. Many of them are lined with ſtone on the ſides; and the canals

canals are so deep, that they bear large vessels, and sometimes extend some hundreds of miles in length. These vessels are adapted to all the conveniencies of life; and some travellers are of opinion, that the waters of China contain as many inhabitants as the land. They have stone quays, and over their canals are some bridges of an amazing construction. The navigation is slow, their vessels being often drawn by men. No precautions are wanting, that could be formed by art or perseverance, for the safety of passengers, where a canal is crossed by a rapid river, or exposed to torrents from the mountains. These canals, and the variety of objects they afford, contribute to make China the most delightful to the eye of any country in the world.

Though no country is better adapted for the growth of timber of all kinds than China, yet they are not too much encumbered with forests or wood; for they suffer none to grow but such as are necessary for ornament or use, or on the sides of mountains, from whence the trees, when cut down, can be conveyed to any place by water.

It is natural to suppose, that in so extensive an empire as China, the air and temperature of the climate must considerably vary. Towards the north the air is sharp, in the middle mild, and in the south hot. Nature or art has made the soil fruitful in every thing requisite for the necessities, conveniencies, and even luxuries of life. The culture of cotton

and the rice-fields, from which the inhabitants are clothed and fed, is truly ingenious. The choice trees, and aromatic productions, either ornamental or medicinal, which are found in other parts of the world, abound in China, and ſome are peculiar to itſelf. Of theſe, we cannot avoid mentioning the tallow-tree, which has a ſhort trunk, a ſmooth bark, crooked branches, red leaves ſhaped like a heart, and is about the height of the common cherry-tree. The fruit it produces has many of the qualities of our tallow, and, when manufactured with oil, ſerves the natives for candles; but they ſmell ſtrong, and do not give a clear light. Among the other trees peculiar to China, ſome yield a kind of flour, and ſome partake of the nature of pepper. The gums of ſome are poiſonous, but afford the fineſt varniſh in the world. As to their tea-plant, ſo much has been ſaid about it in every Natural Hiſtory, that we ſhall here leave it unnoticed. There are but few metals and minerals in any part of the world, which China does not produce; and white copper is ſaid to be peculiar to itſelf, though it has not yet been diſcovered to poſſeſs any extraordinary quality. The Chineſe are fearful of introducing among themſelves too much gold and ſilver, leſt it ſhould be hurtful to induſtry; and therefore their gold mines are but ſlightly worked, the currency of that metal being ſupplied by the grains the people pick up in the ſands of rivers and mountains.

mountains. Their ſilver is furniſhed from the mines of Honan.

It is impoſſible to eſtimate, with any degree of certainty, the number of inhabitants in ſo extenſive an empire; but the beſt authority we can rely on, computes them at upwards of fifty millions. The Chineſe in perſon are of the middle ſize, with broad faces, black and ſmall eyes, and their noſes rather ſhort; but of theſe matters we ſhall be more particular hereafter.

As to the Chineſe cities, little more can be ſaid of them, than that ſome are immenſely extenſive; and, if we may credit the information of travellers, this empire contains four thouſand four hundred walled cities. The chief of theſe are Pekin, Nankin, and Canton. The former is the reſidence of the royal family, and is reckoned to contain two millions of inhabitants; but Nankin is ſaid to exceed it both in extent and population. The walls of Pekin are fifty cubits high, and are defended by towers, at a bow-ſhot diſtance from each other, with redoubts at every gate.

REMARKS *on the* GENIUS *and* CHARACTER *of the* CHINESE.

THE Chineſe are in general of a mild, tractable, and humane diſpoſition. There is a great ſhare of affability in their air and manner, and nothing harſh, rough or paſſionate. This moderation is remarkable even among the lower claſs. "I was one day (ſays Pere de Fontaney) in a narrow long lane, in which a ſtop of carriages happened. I expected they would have fallen into a paſſion, uſed opprobrious language, and perhaps have come to blows, as is common in Europe; but I was much ſurpriſed to ſee, that they ſaluted each other, ſpoke mildly, as if they had been old acquaintances, and lent their mutual aſſiſtance to paſs each other.

Whoever has any buſineſs with a Chineſe, muſt take care of not being too haſty or warm; for theſe people muſt be talked to with deliberation and calmneſs. A Chineſe would not hear patiently in a month what a Frenchman would ſpeak in a few hours. This phlegm, which ſeems more natural to them than any other nation, ariſes not from a want of fire and vivacity, but becauſe they are early taught to be maſters of themſelves, and that they may appear more polite and civilized than other nations who viſit them.

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If the Chineſs be mild and peaceable in converſation, and when they are not provoked, they are exceedingly violent and revengeful when provoked; of this the following is an inſtance. It was diſcovered, in a maritime province, that a mandarin had applied, to his own advantage, a great part of the rice ſent thither by the emperor, in a time of dearth, to be diſtributed among the poor families in the country. The people accuſed him before a ſuperior tribunal, and proved, that, out of four hundred load of rice he had received, he had diſtributed but ninety. Upon this the mandarin was deprived of his office, and here the matter ſeemed to be finiſhed, and ſoon forgotten. Some time after, however, when he quitted the city to go on board a ſhip, he was greatly ſurpriſed, inſtead of finding in his paſſage tables loaded with perfumes, and new boots for change, as is cuſtomary for thoſe who are eſteemed and loved by the people, to ſee himſelf ſurrounded by a number of the inhabitants, not to do him honour, but to inſult and reproach him for his avarice. Some invited him, by way of deriſion, to ſtay in the country till he had eaten all the rice, which the emperor had entruſted him with for the aſſiſtance of his ſubjects; others dragged him out of his chair, and broke it, while others fell upon him, tore his clothes, and demoliſhed his ſilken umbrella, all following him to the ſhip, and loading him with injuries and curſes.

Though the Chineſe are naturally revengeful, yet they revenge themſelves in a methodical manner; they diſſemble their diſcontent, and preſerve with their enemies a fair outſide, ſo that ſome people would imagine they were almoſt inſenſible; but when an opportunity of ruining their enemy preſents itſelf, they immediately ſeize on him, and their having ſeemed ſo patient then ſhews, that the delay was only with a view to ſtrike the blow more ſurely.

Though theſe people are not ſo deceitful and knaviſh as ſome travellers repreſent them, it is however true, that honeſty is not their favourite virtue, eſpecially in their dealings with ſtrangers, whom they ſeldom fail to trick when it lies in their power, and then boaſt of ſo doing. There are ſome, who, being caught in their knavery, are impudent enough to apologize for their want of dexterity: "I am but a blockhead, as you perceive, (ſay they); you are more dexterous than I; another time, I ſhall have nothing to ſay to an European." In reality, it is ſaid, that the Europeans have taught them the trade of cheating.

A fine eaſy ſhape is not thought to have any charms among the Chineſe, becauſe their clothes are large, and do not ſet ſo cloſe as thoſe of the Europeans; and they think a man well-made, when he is large and fat, and fills his chair handſomely.

Among the charms of the fair-ſex, the ſmallneſs of their feet is not the leaſt. When a fe-

a female infant comes into the world, the nurſes are very careful to bind their feet very cloſe, for fear they ſhould grow too large. The Chineſe ladies are ſubject all their lives to this conſtraint, which they were accuſtomed to in their infancy, and their gait is ſlow, unſteady, and diſagreeable to foreigners; yet ſuch is the force of cuſtom, that they not only undergo this inconvenience readily, but they endeavour to increaſe it, and make their feet as little as poſſible, thinking it an extraordinary charm. Some of the ladies adorn their heads with the figure of a fabulous bird, of which antiquity ſpeaks many myſterious things. This bird is made of copper or ſilver gilt, according to the condition of the perſon. Its wings extended lie pretty cloſe on the forepart of their head-dreſs, and embrace the upper part of their temples; its long ſpreading tail makes a ſort of plume on the middle of the head, the body is directly over the forehead, the neck and beak fall down upon the noſe; but the neck is joined to the body of the animal by a hinge, (which is not ſeen) in order that it may eaſily play, and anſwer to the leaſt motion of the head. The whole bird lies chiefly on the head, and the claws are fixed in the hair. The workmanſhip of this ornament is extremely dear.

The young ladies generally wear a kind of crown made of paſteboard, and covered with fine ſilk. The forepart of their crown riſes in a point above the forehead, and is covered with pearls, diamonds, and other ornaments,

The upper part of the head is adorned with flowers either natural or artificial, mixed with little bodkins, the ends of which ſhine with jewels. Women advanced in years, eſpecially thoſe of the common ſort, are contented with a piece of fine ſilk wrapped ſeveral times round the head. What ſets off the natural charms of the Chineſe ladies, is the uncommon modeſty which appears in their looks and their dreſs. Their gowns are very long, and cover them from head to foot, in ſuch a manner, that nothing appears but their face. Their hands are always concealed under long and wide ſleeves, which would drag almoſt on the ground, if they were not careful to lift them up. The colour of their garments is various, either red, blue, or green, according to their fancy; but none, except ladies advanced in years, wear violet or black.

As to what the Chineſe call faſhion, it has nothing in it like what we call ſo in Europe, where the manner of dreſs is ſubject to many changes. The faſhion of dreſs has been always the ſame, from the infancy of the empire to the conqueſt of it by the Tartars, who, without changing the form of the ancient Chineſe government, have only obliged them to dreſs in their manner.

The dreſs of the men is made agreeable to the gravity they ſo much affect, and conſiſts in a long veſt, which reaches to the ground, having one lappet folded over the other, in ſuch a manner, that the upper lappet reaches to the right ſide, where it is faſtened with five

five or six gold or silver buttons, at a small distance from each other. The sleeves are large towards the shoulder, grow narrower by degrees towards the hands, and end in the shape of a horse-shoe, which cover their hands, and leave nothing to be seen but the ends of their fingers. They gird themselves with a large silken sash, the ends of which hang down to their knees. Under the vest, in the summer time, they wear a pair of linen drawers, which they sometimes cover with another pair of white taffety. Their shirts are made of different kinds of cloth, according to the season, are very wide and short, and, to keep their garments clean from sweat during the summer, some wear, immediately next to their skin, a kind of silken net, which prevents their shirt from sticking to the skin.

They cover their heads in summer with a kind of small hat or cap, made in the shape of a funnel. The inside is lined with sattin, and the outside is covered with ratan or cane, very finely worked. At the top of the cap is a large tuft of red hair that covers it, and spreads to the very edges. The Chinese, especially those who are qualified, dare not appear without boots, which are generally made of sattin or callico, and fit exactly, but have no tops nor heels.

The Chinese love to be clean and neat in their houses, but they have nothing very magnificent. Their architecture is by no means elegant, and they have no regular buildings

buildings but the emperor's palaces, public edifices, towers, triumphal arches, the gates and walls of the great cities, piers, cauſeways, bridges, and pagodas. The houſes of private perſons are very plain, they having no regard to any thing but uſefulneſs. The rich add ornaments of japan work, ſculpture, and gilding, which render their houſes very pleaſant and agreeable.

There is nothing in which the Chineſe appear more ſcrupulous than in their ceremonies of ſalutation. They are perſuaded, that there is need of great attention in the article of paying common civilities, as they think this has a tendency to poliſh the mind, to produce affability, and to maintain peace and good order in a nation. "It is (ſay the Chineſe), modeſty and politeneſs that diſtinguiſh mankind from brutes." Among the books that contain the rules of civility, one conſiſts of upwards of three thouſand articles: the moſt minute thing is mentioned, the common ſalutations, viſits, preſents, feaſts, and every thing that is done in public or private, are like ſo many ſtanding laws introduced by cuſtom. The whole of the ceremonies, that reſpect the public, may be reduced to the manner of making bows, kneeling down, and proſtrating themſelves one or more times, according as occaſion, place, and the age and quality of perſons require, eſpecially when they viſit, make preſents, or treat their friends.

Strangers,

Strangers, who are obliged to conform to theſe cuſtoms, are at firſt greatly aſtoniſhed at ſuch fatiguing ceremonies; but the Chineſe, who are brought up to them from their infancy, inſtead of being tired, are greatly pleaſed with them, and think, it is for want of the like education that other nations are become barbarous. In order that time may not wear out the obſervation of theſe cuſtoms, a tribunal is eſtabliſhed at Peking, whoſe principal buſineſs is to preſerve the ceremonies of the empire. This tribunal is ſo rigorous, that it will not ſuffer ſtrangers to be deficient herein; for which reaſon, before ambaſſadors are introduced to court, the cuſtom is, to inſtruct them privately for forty days together, and exerciſe them in the ceremonies of the country, much after the ſame manner as they make players rehearſe the parts they are to act on the ſtage.

CEREMONIES *obſerved at the* MARRIAGES *and* FUNERALS *of the* CHINESE.

THE marriages of the Chineſe are regulated upon the baſis of their political government, which conſiſts in the veneration and ſubmiſſion of children to their parents, which continues even after death, and in the abſolute authority fathers have over their children;

children; for it is a part of their maxims in philoſophy, that kings ought to have for the empire all the tenderneſs of a father, and fathers in their families ought to have all the authority of kings.

It is in conſequence of theſe maxims, that a father lives, in ſome meaſure, without honour or ſatisfaction, if he do not marry all his children; that a ſon fails in his principal duty, if he do not leave poſterity to perpetuate his family; that an elder brother, though he inherit nothing from his father, muſt educate the younger, and marry them. On this account, the inclinations of the children are never conſulted, the choice of a wife belonging either to the father, or the neareſt relation of him that is to be married, and it is with the father or relations of the maid that they make the contract; for, in China, the daughters have no fortunes; and the cuſtom is, that the relations of the intended huſband agree with the relations of the wife, for a certain ſum to conclude the marriage; and that money is employed in buying new clothes and other things for the bride, which ſhe carries with her on the day of her nuptials.

Thoſe who are in mean circumſtances, often go to the hoſpital of foundlings, and demand a girl, that he may bring her up, and give her his ſon to wife. Hence he derives three advantages: he ſaves the money he ſhould have given to purchaſe a wife; ſhe is educated as one of the ſame family; is accuſtomed

to

to have greater reſpect for her mother-in-law; and, there is reaſon to believe, that ſhe will prove more dutiful to her huſband. It is very uncommon for any thing to paſs contrary to decency before the nuptials. The mother, who never is from home, has always her intended daughter-in-law under her eye; and, beſides, the natural modeſty of the ſex in this country would be a ſufficient bar againſt any diſorder of this kind.

The rich, who have no children, ſometimes pretend that their wife is with child, and go privately in the night-time and fetch one from the hoſpital, whom they adopt for their own. Theſe children, being thought legitimate, are at liberty of purſuing their ſtudies, and attaining their degrees, which liberty is not granted to thoſe who are openly adopted from the hoſpital.

As the female ſex are always ſhut up in their apartments, and men not permitted to ſee and converſe with them, marriages are brought about on the teſtimony of the relations of the maid, or according to the deſcription given of her by old women, whoſe buſineſs it is to tranſact this ſort of affairs. Theſe the relations are careful to engage by preſents, to make a flattering deſcription of the beauty, wit, and talents of the maid, though they are ſeldom truſted; and, if they carry matters too far, are ſeverely puniſhed.

When every thing is ſettled, by means of theſe go-betweens, the contract ſigned, the ſum agreed upon delivered, and the cele-

bration of the nuptials is at hand, certain ceremonies precede it, which consist in sending on both sides to demand the names of the intended bridegroom and bride, in making presents to their relations of silks, cotton, victuals, wine, and fruit. They sometimes consult the fortunate days set down in the calendar, to determine the day of the nuptials, and this is the business of the bride's relations. All this is done by mediators, and by a sort of letters written on both sides.

The marriages of persons of quality are managed and conducted in a noble manner, and with true magnificence. When the day of the nuptials arrive, the bride is put into a chair magnificently adorned, in which she is locked up, and concealed from the eyes of the public. All the fortune she brings is either carried with her or follows her, and a train of hired persons accompany her, with lighted torches and flambeaux, even at noon-day. Her chair is preceded with fifes, hautbois, and drums, and followed by her relations and particular friends. A trusty servant keeps the key of the door belonging to the chair, with orders to give it to no one but the husband, who waits at the door magnificently dressed to receive his wife. As soon as she is arrived, he receives the key from the servant, and eagerly opens the chair. It is then that he sees her for the first time, and is a judge of his good or bad fortune. There have been some, who, not content with their lot, have immediately shut the chair again,

and ſent the maid back with her relations, chooſing rather to loſe the money he gave for her, than to receive ſo bad a bargain; but this, from the precautions taken, very rarely happens. When the bride is got out of the chair, the bridegroom leads her into a hall, where, after ſome particular ceremonies have paſſed, ſhe is placed among the ladies who are invited to the ceremony, and they paſs the day together in feaſts and diverſions, while the bridegroom treats his friends in another apartment.

Though the Chineſe, according to their laws, can have but one lawful wife, and in the choice they make, they have always an eye to age and rank, yet it is allowable to have ſeveral concubines, whom they receive into the houſe without any formality, and are content to ſign a writing with their relations, in which they promiſe to give the ſum agreed upon, and to uſe their daughter well. Theſe ſecond wives are entirely dependent on the legitimate wife, they ſerve her, and pay a deference to her as the only miſtreſs of the houſe. The children that are born of a concubine, are alſo deemed to belong to the true wife; and, among the Chineſe, they have a right to inheritance, equal to thoſe born of the legal wife.

The Chineſe policy has taken great care to regulate the duties of filial piety. Young perſons, being witneſſes of the veneration that is paid to deceaſed relations, by the continual honours that are done to them, as if they

were living, learn betimes, what ſubmiſſion and obedience they owe to their living parents. Their ancient ſages are convinced, that the profound reſpect which youth are inſpired with for their parents in China, renders them perfectly ſubmiſſive; that this ſubmiſſion preſerves peace in families; that peace in private families produces tranquillity in cities; that this tranquillity prevents inſurrections in the provinces; and, conſequently, preſerves regularity throughout the empire. On this account, they have determined what ought to be obſerved in the time of mourning, and at funerals, and what honours ought to be paid to deceaſed relations.

Common mourning is ordered to laſt three years, which they commonly reduce to twenty-ſeven months; and during that time, they cannot take upon them any public office. A mandarin is obliged to quit his government, and a miniſter of ſtate the care of the affairs of the empire, and to give himſelf up to grief, on account of his loſs; and it is not till after three years that he can aſſume his office. The reaſon of three years being paſſed in this melancholy condition, is to ſhew the gratitude they have for the care of their parents, during the three firſt years of their infancy, wherein they ſtood in need of continual aſſiſtance.

Among their princes, as well as mechanics, the colour of their mourning is white; and thoſe who have a compleat mourning habit, have their cap, veſt, gown, ſtockings, and boots,

boots, all white. In the firſt months of mourning for their father or mother, their habit is a kind of linen bag, of a bright red colour, and as coarſe as a packing cloth; their girdle is a kind of a cord, and their cap, which is of a very odd figure, is alſo hempen cloth. It is by this melancholy and negligent outſide, that they affect to diſcover their inward grief, for having loſt ſo dear a relation.

They ſeldom waſh the dead bodies, but dreſs the deceaſed in his beſt clothes, with the uſual marks of his dignity. Then they put him into the coffin they have bought, or that he had ordered to be made during his life. The coffins of thoſe in eaſy circumſtances are made of planks, above half a foot thick, which laſt a long time. They are ſo well pitched on the inſide, and japanned without, that they yield no bad ſmell. Some are finely carved and handſomely gilt; and there are ſome rich perſons, who expend from three hundred to a thouſand crowns, to purchaſe a coffin of precious wood, adorned with variety of figures.

The Chineſe are prohibited burying their dead within the walls of the cities, and in inhabited places; but they are permitted to preſerve them in their houſes in coffins, made as before deſcribed. They often keep them ſeveral months, and even years, like a treaſure, and no magiſtrate can oblige them to put them under ground. The ſepulchres are built without the cities, and generally upon

an eminence. It is uſual to plant pine and cypreſs-trees round them. About a league from every city are villages, hamlets, and ſcattered houſes, diverſified with little groves, and a great number of ſmall hills covered with trees, and encloſed with walls. Theſe are ſo many different ſepulchres, which yield no diſagreeable proſpect. The ſepulchres of the grandees and mandarins are of a magnificent ſtructure. They build a vault, in which they encloſe the coffin, and make over it a hillock of tempered earth, about twelve feet high, and eight or ten in diameter, not unlike the ſhape of a hat, which they cover with lime and ſand, that the water may not penetrate it. About this they plant, in a beautiful manner, and in exact order, trees of different kinds. Near to it is placed a large long table of white poliſhed marble, upon which is a perfuming-pan, two veſſels, and two candleſticks, which are alſo of marble, and curiouſly made. On each ſide are placed, in ſeveral ranks, a great number of figures of officers, eunuchs, ſoldiers, lions, ſaddled horſes, camels, and other animals, in different attitudes, with ſigns of grief and veneration in their aſpects; for the Chineſe are ſkilful in giving life to their carved works, and in expreſſing in them all the paſſions of the human and brute creation.

Some of the Chineſe, in order to give the greater teſtimony of their veneration and tenderneſs for their deceaſed father, keep their dead bodies three or four years; and during

the time of mourning, they have no other ſeat to ſit on in the day-time, than a ſtool covered with white ſerge; and in the night, they lie near the coffin, on nothing but a mat made of reeds. They deny themſelves the uſe of meat and wine, and frequent no feaſts, nor any public aſſemblies; and if they be obliged to go out of the city, which is not uſual but after a certain time, the chair in which they are carried is ſometimes covered with white cloth. Theſe common rites which they pay to the deceaſed, uſually laſt ſeven days.

When the day of the funeral is fixed, they give notice of it to all the relations and friends of the deceaſed, who are ſure to be there on the day appointed. The proceſſion is begun by thoſe who carry paſteboard figures, repreſenting ſlaves, tigers, lions, horſes, and other animals. Several companies follow, marching two and two; ſome carry flags, ſtandards, and perfuming-pans, and others play mournful tunes upon different muſical inſtruments. In ſome places, the picture of the defunct is elevated above all the reſt, whereupon appear, written in large characters of gold, his name and office. Then follows the coffin, covered with a canopy in the ſhape of a dome, which is entirely made of violet coloured ſilk, with tufts of white ſilk at the four corners, which are finely embroidered. This machine, on which the coffin is placed, is carried by ſixty-four men. The eldeſt ſon

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and the grand-children follow on foot, covered with a hempen ſack, and leaning upon a ſtaff, with their bodies bent, as if ſinking under the weight of their grief. After them follow the relations and friends in mourning, and a great number of chairs, covered with white ſtuff, wherein are the daughters, wives, and ſlaves of the deceaſed, who make the air echo with their cries.

Though the tears of the Chineſe, at theſe funerals, flow with unabating violence, and their cries are aſtoniſhing, yet, as every thing ſeems to be done in exact order, and according to rule, the affectation with which they ſeem to expreſs their ſorrow, is not capable of exciting in an European the ſame ſentiments of grief that he is a ſpectator of. At a little diſtance from the tomb, tables are ſet in rooms made on purpoſe; and, while the uſual ceremonies are performing, the domeſtics prepare a repaſt, which ſerves to entertain all the company, who alternately feaſt and lament. The Chineſe carry their ceremonies to a great exceſs, eſpecially with reſpect to the deceaſed; but it is a maxim eſtabliſhed by their laws and cuſtoms, that they ought to pay the ſame honours to the dead as to the living.

A VISIT *to the Kingdom of* THIBET, *the northern Boundary of the* MOGUL EMPIRE.

THIS kingdom is divided into two parts: that which lies immediately contiguous to Bengal, Mr. Bogle diſtinguiſhes by the name of *Boutan*; and the other, which extends to the northward as far as the frontiers of Tartary, he ſtiles *Thibet*.

Boutan is a country of ſteep and inacceſſible mountains, whoſe ſummits are crowned with eternal ſnow. They are interſected with deep vallies, through which pour numberleſs torrents that increaſe in their courſe, and, at laſt gaining the plains, looſe themſelves in the great rivers of Bengal. Theſe mountains are covered down their ſides with foreſts of ſtately trees of various ſorts, ſome of which are known in Europe, and others ſuch as are peculiar to the country and climate. The vallies and ſides of the hills, which admit of cultivation, are not unfruitful, producing crops of wheat, barley, and rice. The inhabitants are a ſtout and warlike people, of a copper complexion, in ſize rather above the middle European ſtature, haſty and quarrelſome in their temper, and addicted to the uſe of ſpirituous liquors; but honeſt in their dealings, robbery by violence being almoſt unknown among them.

Thibet

Thibet properly begins from the top of the great ridge of the Caucaſus, and extends from thence in breadth to the confines of Great Tartary, and perhaps to ſome of the dominions of the Ruſſian empire. The Thibetians are of a ſmaller ſize than their ſouthern neighbours, and of a leſs robuſt make. Their complexions are alſo fairer, and many of them have even a ruddineſs in their countenances unknown in the other climates of the eaſt. They are of a mild and chearful temper, and the higher ranks are polite and entertaining in converſation, in which they never mix either ſtrained compliments or flattery. The common people, both in Boutan and Thibet, are clothed in coarſe woollen ſtuffs, of their own manufacture, lined with ſuch ſkins as they can procure; but the better orders of men are dreſſed in European cloth, or China ſilk, lined with the fineſt Siberian furs; the uſe of linen is totally unknown among them.

The chief food of the inhabitants is the milk of their cattle prepared into cheeſe, butter, or mixed with the flour of a coarſe barley or of peas, the only grain which their ſoil produces, and even theſe articles are in a ſcanty portion; but they are furniſhed with rice and wheat from Bengal, and other countries in their neighbourhood. They have no want of animal food from the cattle, ſheep, and hogs, which are raiſed on their hills, and they are not wholly deſtitute of game. They have a ſingular method of preparing their mutton,

mutton, by expoſing the carcaſe entire, after the bowels are taken out, to the ſun, and bleak northern winds which blow in the months of Auguſt and September, without froſt, and ſo dry up the juices and parch the ſkin, that the meat will keep the year round uncorrupted. This they generally eat raw, without any other preparation. Mr. Bogle was often regaled with this diſh, which, however unpalatable at firſt, he ſaid, he afterwards preferred to their dreſſed mutton juſt killed, which was generally lean, tough, and rank. It was alſo very common for the head men, in the villages through which he paſſed, to make him preſents of ſheep ſo prepared, ſet before him on their legs, as if they had been alive, which at firſt had a very odd appearance.

The religion and political conſtitution of this country, which are intimately blended together, would make a conſiderable chapter in its hiſtory; but I ſhall only obſerve, that the kingdom of Thibet is conſidered as depending on the empire of China. The Delai Lama is the great object of adoration with the various tribes of heathen Tartars, who roam through the vaſt tract of continent, which ſtretches from the vaſt banks of the Volga to Correa on the ſea of Japan, the moſt extenſive religious dominion, perhaps, on the face of the globe. He is not only the ſovereign pontiff, the vicegerent of the Deity on earth, but, as ſuperſtition is ever the ſtrongeſt where it is moſt removed from its object, the remote

Tartars

Tartars abſolutely regard him as the Deity himſelf. They believe him immortal, and endowed with all knowledge and virtue. The orthodox opinion is, that when the grand Lama ſeems to die, either of old age or infirmity, his ſoul in fact only quits an actual crazy habitation to look for another younger or better, and it is diſcovered again in the body of ſome child, by certain tokens known only to the prieſts, in which order he always appears.

Polygamy, at leaſt in the ſenſe we commonly receive the word, is not in practice among them; but it exiſts in a manner ſtill more repugnant to European ideas: I mean, in the plurality of huſbands, which is firmly eſtabliſhed and highly reſpected there. In a country, where the means of ſubſiſting a family are not eaſily found, it ſeems not impolitic to allow a ſet of brothers to agree in raiſing one, which is to be maintained by their joint efforts. In ſhort, it is uſual in Thibet, for the brothers in the family to have a wife in common, and they generally live in great harmony and comfort with her. However ſtrange this cuſtom may appear to us, it is an undoubted fact, that it prevails in Thibet in the manner I have deſcribed.

Their manner of beſtowing of their dead is alſo ſingular; for they neither put them into the ground like the other Europeans, nor burn them like the Hindoos, but expoſe them on the bleak pinnacle of ſome neighbouring mountain, to be devoured by wild beaſts,

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and birds of prey, or waſted away by time and the viciſſitudes of weather in which they lie. The mangled carcaſſes and bleached bones lie ſcattered about; and amidſt this ſcene of horror, ſome miſerable old wretch, man or woman, loſt to all feelings but thoſe of ſuperſtition, generally ſets up an abode, to perform the diſmal office of receiving the bodies, aſſigning each a place, and gathering up the remains when too widely diſperſed.

The religion of Thibet teaches its votaries to have a high reſpect for the waters of the Ganges, the ſource of which they believe to be in heaven. The Indian pilgrims often viſit Thibet as a holy place, and the Lama always entertains a body of two or three hundred in his pay. The reſidence of the Lama is at Pateli, a vaſt palace on a mountain near the banks of the Barampooter, about ſeven miles from Lahaſſa. The Lama has ſeveral palaces or caſtles, in one of which Mr. Bogle lived with him five months. He repreſents the Lama as one of the moſt amiable as well as intelligent men he ever knew, maintaining his rank with the utmoſt mildneſs of authority, and living in the greateſt purity of manners, without ſtarchneſs or affectation. The caſtle is of ſtone and brick, with many courts, lofty halls, terraces, and porticos, and the apartments are in general roomy, and highly finiſhed in the Chineſe ſtile, with gilding, painting, and varniſh. There are, however, two conveniencies, to which they are utter ſtrangers, ſtair-caſes and windows. There is

no access to the upper rooms but by a sort of ladders of wood or iron; and for windows they have only holes in the cieling, with penthouse covers, contrived so as to shut up on the weather-side. Firing is so scarce, that little is used but for culinary purposes, and they trust for warmth in their houses to the furs and other cloathing.

CURIOUS *and* INTERESTING ACCOUNT *of the* KINGDOM *of* SIAM.

BEING engaged in the East-India service, and falling dangerously ill on my passage, I was sent on shore in this kingdom, and resided on it till the next ships touched there to take in fresh water. During this interval, I had opportunities of learning more concerning this part of the world, than perhaps the reader will meet with in any other books of voyages and travels yet published. The reader may likewise be assured, that what is here mentioned is taken from my own observations, and not from the reports of others.

The kingdom of Siam is situated near the peninsula of Malacca, where our India ships sometimes touch to take in fresh water. This will be a sufficient hint to the reader to find the

the ſituation as more particularly deſcribed in any of our geographical dictionaries, as at preſent a more entertaining ſubject ſhall employ my pen. Men and manners are the objects of a polite traveller, wherever ſituated on this terreſtrial globe, and the ſingularity of men and manners in this country deſerves particular notice.

The origin of this kingdom is ſo ancient as to be unknown to the inhabitants, and its remote hiſtory is founded only on the groſs fables of the Siameſe prieſts, who are ſkilful at ſubſtituting miracles in the place of truth. I can therefore only depend on that part of their hiſtory, which commences ſince their country has been known and frequented by the Europeans. The name of Siam they derive from the Pegou language, in which it ſignifies the number *five*; but they ought to ſeek for ſome other definition, as this by no means agrees with their form of government.

They call the royal city Cruma, which is to ſay, *the court*. This capital is not only an iſland itſelf, but is ſurrounded by ſeveral others, which render its ſituation very remarkable. Three great rivers, whoſe ſources are in the higher lands, encompaſs it on all ſides, and traverſe it by three large canals, which divide it into different parts; ſo that you cannot approach it, nor go from one part of the city to the other, but in boats. Though it ſeldom rains in this city, there are inundations at certain ſeaſons of the year, when the waters deſcend from the mountains,

and ſwell the rivers ſo much, that the country is overflowed for ſeveral leagues, and remains ſo for four or five months. This conſtant and regular inundation ſupports the fertility of the country, which produces plenty of rice, cotton, and fruits, but different from thoſe of Europe.

I was there during one of theſe inundations, and found it an agreeable proſpect, to view the diſtance of ten leagues round me, preſenting at once the image of a ſea, and of a country crowned with ears of corn. You diſcover alſo above the ſurface of the waters, a number of beautiful terraces from ſpace to ſpace, on which are built ſplendid temples to their idols. The ears of corn bend with facility under the barges, and riſe again undamaged when they are paſſed. The waters riſe to the firſt floor of the houſes in Cruma, on which account they are built on lofty arches of timber. The houſes of private perſons are very convenient and eaſily built, being of wood, and lined with bamboo canes. Their whole furniture conſiſt of ſome ill-wrought tapeſtry and cuſhions. They ſleep upon common mats, and cover themſelves with a coarſe linen cloth; yet in this very ſimplicity, they diſcover a natural propenſity to cleanlineſs and elegance.

The palace of the king of Siam reſembles a fortified city: it is ſurrounded with three brick walls, in ranks, flanking each other. There are no windows in the whole edifice, nor any thing worthy a ſtranger's regard, but the

the prodigious ſize of the audience chambers. The walls are quite naked, but the floors are covered with Perſian carpets. The monarch makes his appearance ſeated on a throne raiſed a little above the floor, and covered with ſo old a tapeſtry, that its original colours were not eaſily to be diſtinguiſhed. In the center of the interior court is an edifice of brick, dedicated to their idols. One ſide of this temple is ſet apart for the women, the other for the men. The facades are richly gilt, and the roof is covered with tin gilt in ſtripes.

The ſame veneration is obſerved in the palace as in the temple: no noiſe diſturbs the profound ſilence that reigns within its walls; and if an officer of the court ſhould have drank arrack or any ſtrong liquor, he durſt not enter on pain of death, leſt he ſhould forget his duty. The king, to avoid the trouble of ſpeaking, gives all his orders by ſigns, and his guard is very numerous; but the care of his perſon is confided to none but the foreign militia, and particularly to a troop of Tartars of aproved valour. Upwards of three thouſand mandarins, or chief men, are obliged to appear at the palace daily, which accounts for the ſpaciouſneſs of the audience chambers; and upon a report being made by the king's miniſters of the ſmalleſt fault committed by this ſuperior order of the people, to ſhew the tyrant's power, their noble backs are ſeverely whipped with ſplit rattans by the ſurrounding guards, who are lodged in bar-

racks within the three walls of the palace, This puniſhment is alſo extended to their ladies, who at ſolemn proceſſions walk with their backs bare, though the other parts of their bodies are modeſtly concealed, to ſhew the marks of their chaſtiſement, eſteeming it an honour to have been puniſhed by their ſovereign's command.

As a further ſecurity, the tyrant has a corps of Indians, who boaſt their deſcent from the royal blood: theſe are his gentlemen penſioners. Their courage ſurmounts all danger, and they have no idea of the fear of death; but it is by taking large doſes of opium that they are rendered inſenſible of peril. As they ſeldom live to forty years of age, this body-guard always conſiſts of young men. The veneration of the Siameſe for their kings extends even to the animals conſecrated to their uſe, and of theſe, elephants are preferred to all others. He has generally a thouſand of them in his army, which is ſaid to conſiſt of two hundred and fifty thouſand men in time of war. The officers appointed to take care of the elephants are obliged to ſerve them with ſuch formalities as diſgrace human nature, and the omiſſion of the ſmalleſt accuſtomed ceremony is puniſhed with great rigour. When the accompliſhment of theſe docile and robuſt creatures anſwers the pains taken by their preceptors, the king confers on them titles, ſynonymous to our dukes, marquiſſes, earls, and peers of the realm. Thus this ſingular

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nation confers on vile, ſubmiſſive, tame animals, the vain honours which excite the ambition, and often corrupt the principles of mankind, in the civilized nations of Europe!

Every inhabitant of Siam, the prieſts excepted, (who wear an orange-coloured garment to diſtinguiſh them from the laity) owes ſix months ſervice in the year to his ſovereign; and while he is employed in the moſt painful labour for the king's benefit, he is obliged to maintain himſelf. Slaves have more immunities than the free ſubjects; for the former only labour for their particular maſters. The citizens may compound for their perſonal ſervice, but they can never call a field or a garden their own; for the moment that the king or his favourites take a fancy to it, they ſeize on it for their own uſe. In ſhort, the ſubjects never know they have a king, but by the terror he inſpires, and the oppreſſions he authoriſes.

It would be profaning the majeſty of this tyrant to pronounce his name, or to enquire after his health; but once a year he ſhews himſelf to the common people, mounted on an elephant at the head of his guards. The loyalty of a Siameſe is therefore a paſſive, inert ſentiment; ſo that when a rebel ſets up his ſtandard, they are quite indifferent about the event. A people deſtined to wear chains are never diſpoſed to run any riſque for him who fetters them: a race of ſlaves will ſubmit to any by whom they are paid and fed.

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Let us now turn from this hateful object to the ſcenes of private life; but even theſe are not much more pleaſing. By a ſtrange reverſal of all civilized order, the Siameſe condemn their wives to all the laborious offices of life which require ſtrength and fatigue. While the men paſs their time in an indolent inactivity at home, the induſtrious women cultivate the earth, cut the wood, and perform all the buſineſs of the harveſt. This vice has its ſource in tyranny, every individual avenging himſelf, in his domeſtic government, for the ſhameful ſervitude exacted from him by the ſovereign. The man who has borne the yoke of ſlavery from his infancy, or even of poverty and obſcurity, when fortune changes the ſcene, he generally becomes an imperious maſter, ſolicitous to be obeyed, but not to be beloved.

The religion of the Siameſe is paganiſm; but they are a very honeſt people in all their dealings with each other, and with ſtrangers; and it is a maxim with them to do all the good they can, though their notions of morality are in general very confuſed. Here fornication is conſidered as no fault in their women, but adultery is puniſhed with death. I have ſeen ſome falſe accounts of their women, which I muſt rectify. It is true, that our ſailors and other Europeans take wives for the time they ſtay, who are not the leſs eſteemed for this intercourſe; but it is from among the ſingle women, and here lies the difference. The nuptial couch is ſeldom violated by adultery, as the huſband poſſeſſes a right

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in ſuch caſes to put his wife to death; but he never reproaches her for any wantonneſs previous to marriage. There are likewiſe other reſtraints on any incontinent deſires in the married women: they are conſtantly employed either at home or abroad. The Siameſe wife riſes by break of day, and prepares a breakfaſt of rice, ſalt, and fiſh, for her indolent ſovereign, who takes this meal, and then goes to ſleep till the hour of dinner. After his ſecond meal, he ſleeps again, and is not diſturbed, unleſs called upon by a companion of his own ſex to game, or take ſome other recreation, till ſupper. The humble and ſubmiſſive ſpouſe never preſumes to ſit down to eat with her huſband; but when her lord has finiſhed his repaſt, ſhe takes away, and retires to a corner to eat her portion. She never walks in the ſame balcony with him, and when he permits her to ſleep with him, a pillow or cuſhion is laid upon the mat conſiderably lower than his, to ſhew her inferiority.

No people have a higher opinion of their legiſlation than the Siameſe; but it may eaſily be ſuppoſed, that where civil freedom is not enjoyed, there no wholeſome laws can be enacted, or, if enacted, they will not be executed. One inſtance of their police is very ſingular. When a dead body, bearing marks of violence, is found in the ſtreets, or on the highway, the magiſtrates aſſemble on the ſpot, and extend cords every way to the length of ſix hundred feet from the corpſe.

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All the inhabitants within theſe boundaries pay a fine, proportioned to the proximity of their houſes to the place where the body is found. The citizens, having this law conſtantly in mind, interpoſe in all quarrels, and mutually defend each others lives, ſo that aſſaſſination or duels ſeldom happen in this country.

Almoſt all the nations of Europe have attempted ſettlements in this kingdom, and therefore I ſhall cloſe theſe remarks with ſome account of the ſucceſs the principal of them have met with. The Portugueſe ſet the example; but their natural indolence, being encreaſed by the heat of the climate, prevented their eſtabliſhment in a country, to which they carried their vices, without adopting their virtues.

England laid the foundation of a factory at Siam; but the brave ſpirit of Engliſhmen would not permit them to bend their necks to the yoke of a tyrant, whoſe power knows no bounds. This indocility brought them into diſgrace; they were inſulted, and obliged to abandon a country, in which, had they ſtayed, they would certainly have erected an altar to Liberty.

The French, whoſe beginning is always brilliant, enjoyed a tranſitory proſperity; but, incapable of reſtraining their national vanity, they fell victims to an inclination to make their own manners and cuſtoms, and their own laws, the ſtandard of government and taſte in a country where they were only tolerated.

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This national vice mortified the Siameſe, blindly attached to their ancient cuſtoms, and alarmed their deſpotic ſovereign, who looked upon their officers as dangerous rivals. Thus the fortunes of the French proved as inconſtant as their character.

The Dutch, flexible by nature, and always inclined to conform to the manners of any nation where their intereſt is concerned, are the only Europeans who have eſtabliſhed ſettlements on a ſolid footing at Siam. Every thing that is uſeful is convenient to a Dutchman. The ſimplicity of the Dutch gains them the confidence of the Siameſe, who think they have a right to ſuſpect all perſons and nations whom they find plunged in luxury. This ſhort account may ſatisfy the curioſity of an Engliſhman, the only inclination he can indulge with reſpect to Siam; for I would not adviſe any of my countrymen to viſit it, either for pleaſure or profit.

DESCRIPTION *of the famous* SALT MINES *at* WILLISKA *in* POLAND.

NATURAL Philoſophers have juſtly remarked the wiſe diſpenſations of Providence throughout the whole courſe of Nature: thoſe lands, whoſe ſurface appear barren and worthleſs, have inexhauſtible treaſures

ſures concealed in their boſoms, from whence the moſt precious minerals have been extracted. The ſurface of the invaluable mines of black lead in Cumberland, the only mines of that kind in the world, is a barren heath, ſituated amidſt wild and horrid proſpects; and even the more valuable metals are frequently found among rocks and flints. In the ſteril parts of Hungary, Catalonia, and many other ſuch places in Europe, are mines of ſalt; but the moſt extenſive ſalt-mine in the world is at Williſka, a ſmall town not far from Cracon, in Poland. This mine was accidently diſcovered in digging for a well, has been worked ever ſince the year 1521, and ſupplies a great part of the continent with ſalt. There are eight openings or deſcents into this mine, ſix of which are in the field, and two in the town itſelf. Thoſe in the town are generally uſed for letting down the workmen, and taking up the ſalt; but down thoſe in the field are uſually conveyed wood, and other neceſſaries for the workmen.

Theſe openings, which are lined with timber, are five ſquare, and about four feet wide. At the top of each is a large wheel, with a rope as thick as a cable, by which, with the aſſiſtance of a horſe, things are let down and drawn up. The ſtranger, whoſe curioſity leads him to ſee theſe ſubterraneous works, muſt deſcend by one of theſe holes. His firſt preparation is to put a miner's coat over his clothes, when he is led to the mouth of the hole by a miner, who is to be his guide,

guide. A ſmall rope is then tied to the large one, and the miner, having faſtened this properly about himſelf, takes the viſiter in his lap, and gives the ſign to be let down. When ſeveral are to go down together, the method is, as ſoon as the firſt is let down about three yards the wheel ſtops. Another miner then takes a rope, faſtens it as the other had done, and takes a perſon in his lap. In this manner they proceed till the whole company are ſeated, when the wheel is again worked, and the whole ſtring of adventurers are let down together.

It is no uncommon thing for forty people to go down at once in this manner, which muſt be a great weight on the tackling. As the deſcent is very ſlow and gradual, the adventurers are a long time under the diſagreeable apprehenſion of the goodneſs of the ropes, while they are deſcending down a narrow and dark well, to the depth of ſix hundred feet perpendicular. This is in reality an immenſe depth; but the terror and tedioufneſs of the deſcent, make it appear much greater than it is. As ſoon as the firſt miner touches the ground, he ſlips out of the rope, and ſets his companion on his feet; and the rope continues deſcending, till the whole are releaſed from their fears and apprehenſions, though the miners themſelves think nothing of it.

On reaching the bottom, ſurrounded with darkneſs, the miner ſtrikes fire, and lights a ſmall lamp, by the faint glimmering of which, each miner taking the ſtranger he has care of

by the arm, they lead them through many ſtrange paſſages and windings, all lying on a deſcent, till they come to ſome ladders, by which they deſcend a great depth, and this through paſſages perfectly dark. The damp, cold, and darkneſs of theſe places, and the horrid idea of being ſunk ſo deep beneath the ſurface of the earth, generally make ſtrangers heartily repent before they get thus far; but, on reaching the works themſelves, all former toils and horrors are forgotten.

After deſcending the laſt ladder, the ſtranger reaches a ſmall dark cavern, walled up perfectly cloſe on all ſides. To encreaſe the terror of the ſcene, it is no uncommon thing for the guide to pretend the moſt alarming apprehenſions for his lamp going out, pretending the conſequences would be, that of periſhing in the mazes of the mine. When arrived in this dreary chamber, the miner puts out his light, as if by accident, and, after expreſſing ſome of their humour, they catch the ſtranger by the hand, and drag him through a narrow creek into the body of the mine, where a new world of inexpreſſible luſtre burſts upon his view. It is a ſpacious plain, containing a little nation, a kind of ſubterranean republic, in which are houſes, carriages, and roads. This is wholly ſcooped out of one vaſt and entire bed of ſalt, which is all a hard rock, as bright and glittering as cryſtal, and the whole ſpace formed of lofty arched vaults, ſupported by columns of ſalt, and roofed and floored with the ſame, ſo that

the columns, and indeed the whole fabric, have the moſt beautiful and cryſtalline appearance.

In this place are many public lights continually burning for the general uſe, and the blaze of theſe, reflected from every part of the mine, give a more glittering view, than any thing on the ſurface of the earth can poſſibly exhibit. Were this the whole beauty of the ſcene, even that would be ſufficient to attract our attention, and amply repay the fatigue we had undergone in obtaining it; but this is but a ſmall part. The ſalt, though generally clear and bright as cryſtal, is in ſome places tinged with all the colours of precious ſtones, as blue, yellow, purple, and green. Numerous columns are compoſed of theſe kinds, which give them the appearance of maſſes of rubies, emeralds, amethyſts, and ſapphires, darting a radiance almoſt too powerful for the eye; and which has given many people occaſion to compare theſe ſubterraneous manſions, to the ſuppoſed brilliancy and magnificence of the celeſtial palaces above.

In theſe vaults are a variety of forms, ſuch as tables, arches, and columns, which are formed, as they dig out the ſalt, for the purpoſe of keeping up the roof. Beſides theſe, are a variety of other fine and groteſque figures, formed by nature, and theſe are generally of the pureſt and fineſt ſalt. From the roofs of the arches hang particles of ſalt, in the form of icicles, having all the hues and

colours of the rainbow. The walls are covered with various congelations of the ſame kind; and the very floors, where they are not too much trodden and battered, are covered with globules of the ſame ſort of beautiful materials.

The huts of the miners and their families are ſcattered on the ſurface of this ſpacious plain, ſome ſtanding ſingle, and others in cluſters like villages. They have very little communication with the world above ground, and many hundreds of people are here born and die. Through the centre of this plain lies the great road to the mouth of the mine. This road is always filled with carriages, loaded with maſſes of ſalt cut out of the further part of the mine, and carrying them to the place where the rope belonging to the wheel receives them. The drivers of theſe carriages are all merry and ſinging, and the ſalt looks like a load of gems. Great numbers of horſes are here employed, and when once let down, they never ſee day-light again; but ſome of the miners frequently embrace the opportunity of breathing the freſh air. The inſtruments principally uſed by the miners are pick-axes, hammers, and chiſſels, with which they dig out the ſalt in the form of huge cylinders, each of many hundred weight. This is found the moſt convenient method of getting them out of the mine, and as ſoon as got above ground, they are broken into ſmall pieces, and ſent to the mills, where they are ground to powder. The fineſt ſort of this ſalt is frequently

quently cut into toys, and often paſſes for real cryſtal. This hard kind makes a great part of the flooring of the mine; and what is the moſt ſurpriſing of all in the whole place is, that there conſtantly runs over this, and through a large part of the mine, a ſpring of freſh water, ſufficient to ſupply the inhabitants and their horſes, ſo that they ſtand in no need of receiving any from above ground. The horſes uſually grow blind after they have been ſome little time in the mine; but that does not reduce the value of their ſervice.

After admiring the wonders of this amazing place, it is no very comfortable remembrance to the ſtranger, that he is to go back through the ſame diſmal way he came. The only means of getting up is by the rope, and very little ceremony is uſed in this hazardous and diſagreeable buſineſs.

REVIEW *of the various Modes of* COURTSHIP *among different Nations.*

OF all that variety of paſſions, which ſo differently agitate the human breaſt, none work a greater change on the ſentiments, none more dulcify and expand the feelings, than love. While anger transforms us into furies, and revenge turns us into fiends, love awakens the oppoſite ſenſations.

While benevolence warms our heart, and charity ſtretches out our hands, love, being compounded of the tender, of all the humane and diſintereſted virtues, calls forth at once all their ſoft ideas, and exerts all their good offices. The declaration of this ſocial and benevolent paſſion to the object that inſpires it, is what we commonly call Courtſhip; and the time of this courtſhip, notwithſtanding the many embarraſſments and uneaſineſſes which attend it, is generally conſidered as one of the happieſt periods of human life, at leaſt ſo long as it is ſupported by hope, that pleaſant delirium of the ſoul.

Travellers tell us, that in the Iſthmus of Darien, the right of courtſhip is lodged in, and promiſcuouſly exerted by both ſexes; who each, when they feel the paſſion of love, declare it without the leaſt heſitation or embarraſſment. In the Ukrain, travellers ſay, the ſame thing is carried ſtill further, and that the women more generally court than the men. When a young woman falls in love with a man, ſhe is not in the leaſt aſhamed to go to his father's houſe, and reveal her paſſion in the moſt tender and pathetic manner, and to promiſe the moſt ſubmiſſive obedience, if he will accept of her for a wife. Should the inſenſible man pretend any excuſe, ſhe tells him, ſhe is reſolved never to go out of the houſe till he give his conſent, and accordingly, taking up her lodging, remains there. If he ſtill obſtinately refuſe her, his caſe becomes exceedingly diſtreſſing;

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for the church is commonly on her ſide, and to turn her out, would provoke all her kindred to revenge her honour: ſo that, in this ſituation, he has no method left, but to betake himſelf to flight, and to remain concealed till ſhe be otherwiſe diſpoſed of.

Among the ancient inhabitants of the eaſt, women were ſo little ſeen by the men, that they had but few opportunities of raiſing in their boſoms that compoſed ſentimental feeling, which we moderns denominate love, and which cannot properly ariſe from a tranſient glance. When they were accidentally ſeen, they only raiſed that deſire, which naturally rages ſo ſtrongly where it is enflamed by the climate, and whetted by a thouſand obſtacles, and which, in ſuch circumſtances, ſcarcely has any choice in its object. Hence all the obliging offices of gallantry, and the tender ſenſations of courtſhip, were in thoſe periods entirely unknown. Marriage was, for the moſt part, an act of bargain and ſale, where the woman, in conſideration of a price paid for her to her relations, was made a ſlave to her huſband, and men did not ſtudy to pleaſe, but to command and enjoy. If, in thoſe periods, we meet with any thing like ſentiment between the two ſexes, it was in thoſe illicit amours, which depended ſolely on the parties themſelves. In ſuch caſes, they ſometimes attempted little flights of gallantry, and uſed mutual endeavours to pleaſe; becauſe neither party was a ſlave to the other, and their connection was the reſult of their

own choice, and not of a bargain made for them without their consent, and, perhaps, without their knowledge.

What we have now observed concerning the manner of courtship, was too much the case with the Greeks. In the earlier periods of their history, their love, if we may so call it, was only the animal appetite, impetuous and unrestrained, either by cultivation of manners, or precepts of morality; and almost every opportunity that fell in their way, prompted them to satisfy their appetite by force, and to revenge the obstruction of it by murder. When they became a more civilized people, they shone much more illustriously in arts and in arms, than in delicacy of sentiment and elegance of manners.

As the two sexes in Greece had but little communication with each other, and a lover was seldom favoured with an opportunity of telling his passion to his mistress, he used to discover it by inscribing her name on the walls of his house, on the bark of the trees of a public walk, or the leaves of his book. It was customary for him also, to deck the door of the house where his fair one lived with flowers and garlands, to make libations of wine before it, and sprinkle the entrance with the same liquor, in the manner as was practised in the temple of Cupid. Garlands were of great use among the Greeks in the affairs of love. When a man untied his garland, it was a declaration of his having been subdued by that passion; and, when a woman

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compoſed a garland, it was a tacit confeſſion of the ſame thing. We may preſume, that both ſexes had methods of diſcovering by theſe garlands, not only that they were in love, but the object alſo upon whom it was directed.

Such were the common methods of diſcovering the paſſion of love; the methods of proſecuting it were ſtill more extraordinary, and leſs reconcileable to civilization and good principles. When a love affair did not proſper in the hands of a Grecian, he did not endeavour to become more engaging in his manners and perſon, he did not laviſh his fortune in preſents, or become more obliging and aſſiduous in his addreſſes, but immediately had recourſe to incantations and philtres. In compoſing and diſpenſing of theſe, the women of Theſſaly were reckoned the moſt famous, and drove a traffick in them of no inconſiderable advantage. Theſe potions were given by the women to the men, as well as by the men to the women, and were generally ſo violent in their operation, as for ſome time to deprive the perſon who took them of ſenſe, and not uncommonly of life. When theſe failed, they roaſted an image of wax before the fire, repreſenting the object of their love; and as this became warm, they flattered themſelves, that the perſon repreſented by it would be proportionally warmed with love. When a lover could obtain any thing belonging to his miſtreſs, he imagined it of ſingular advantage, and depoſited it in

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the earth beneath the threſhold of her door. Such of either ſex as believed themſelves forced into love, by the power of philtres and charms, commonly had recourſe to the ſame methods of diſengaging themſelves, and breaking the power of theſe enchantments, which they ſuppoſed operated involuntarily on their inclinations. Thus the old women of Greece, like the lawyers of modern times, were employed to defeat the ſchemes and operations of each other; and like them too, it is probable, laughed at their employers, while they hugged the gains that aroſe from vulgar credulity.

Let us now take a ſhort view of the courtſhip of the ancient inhabitants of the north. Though wives were not purchaſed among the Celtes, Gauls, Germans, and neighbouring nations of the north, as they were in the eaſt, yet they were a kind of ſlaves to their huſbands. However, this ſlavery became ſo familiar by cuſtom, that the women neither loſt their dignity by ſubmitting, nor the men their regard by ſubjecting them to it. As they often received portions with their wives, and had ſo much veneration for the ſex in general, we muſt not be ſurpriſed to find, that in courtſhip they behaved with a ſpirit of gallantry, and ſhewed a degree of ſentiment, to which the Greeks and Romans, who called them barbarians, never arrived. A northern lover, not contented with getting poſſeſſion of the perſon of his miſtreſs, was never ſatisfied without the ſincere affection of her

her heart; nor was his miſtreſs ever to be gained, but by ſuch methods as plainly indicated to her, the tendereſt attachment from the moſt reſpectable man.

The ancient Scandinavian women were naturally chaſte, proud, and ſcarcely leſs emulous of glory than the men, being conſtantly taught to deſpiſe ſuch as ſpent their youth in peaceful obſcurity. They were not to be courted but by the moſt aſſiduous attendance, ſeconded by ſuch warlike atchievements, as the cuſtom of the country has rendered neceſſary, to make a man deſerving of his miſtreſs.

The young women of the northern nations, not relying on what fame had reported, concerning the acquiſition of their lovers, frequently deſired to be themſelves the witneſſes of them, and the young men were not leſs eager in ſeizing every opportunity to gratify their deſires. This is clearly proved in an anecdote in the Hiſtory of Charles and Grymer, two kings of Sweden. "Grymer, a youth early diſtinguiſhed in arms, who well knew how to dye his ſword in the blood of his enemies, to run over the craggy mountains, to wreſtle, to play at cheſs, trace the motions of the ſtars, and throw far from him heavy weights, frequently ſhewed his ſkill in the chamber of the damſels, before the king's lovely daughter. Deſirous of acquiring her regard, he diſplayed his dexterity in handling his weapons, and his knowledge he had attained in the ſciences he had learned. At length, he ventured to make this demand:

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Wilt thou, O fair princeſs, if I may obtain the king's conſent, accept of me for a huſband? To which ſhe prudently replied, I muſt not make that choice myſelf; but go thou and offer the ſame propoſal to my father."

The ſequel of the ſtory informs us, that Grymer accordingly made his propoſal to the king, who anſwered him in a rage, that, though he had indeed learned to handle his arms, yet, as he had never gained a ſignal victory, nor given a banquet to the beaſts of the field, he had no pretenſions to his daughter; and concluded, by pointing out to him, in a neighbouring kingdom, a hero renowned in arms, promiſing, if he could conquer him, the princeſs ſhould be given him. Grymer went and told what had paſſed to the princeſs, who was greatly agitated, and felt, in the moſt ſenſible manner, for the ſafety of her lover, whom ſhe was afraid her father had devoted to death for his preſumption. However, ſhe provided him with a ſuit of impenetrable armour, and a truſty ſword, with which he went, and having ſlain his adverſary, and moſt part of his warriors, he returned victorious, and received her as the reward of his valour.

Singular as this method of obtaining a fair lady, by a price paid in blood, may appear, yet it was not peculiar to the northern nations, as we find among the Saccæ, a people of ancient Scythia, a cuſtom ſomething of this kind, but ſtill more extraordinary, prevailed.

vailed. Every young man who made his addreſſes to a lady, was obliged to engage her in ſingle combat: if he vanquiſhed, he led her off in triumph, and became her huſband and ſovereign; if he were conquered, ſhe led him off in the ſame manner, and made him her huſband and her ſlave.

The method of aſking in courtſhip, as well as that of refuſing, among ſome of the tribes of American Indians, is the moſt ſimple that can poſſibly be deviſed. When the lover goes to viſit his miſtreſs, he only begs leave, by ſigns, to enter her hut. Having obtained this, he goes in, and ſets down by her in the moſt reſpectful ſilence. If ſhe ſuffer him to remain there without interruption, her doing ſo is conſenting to his ſuit, and they go to bed together without further ceremony; but if the lover have any thing given him to eat or drink, it is a refuſal. In this caſe, the woman is obliged to ſit by him till he has finiſhed his repaſt, after which he retires in ſilence. In Canada, courtſhip is a ſtranger to that coy reſerve, and ſeeming ſecrecy, which politeneſs has introduced among the inhabitants of civilized nations. When a man and woman meet, though they never ſaw each other before, if he be captivated with her charms, he declares his paſſion in the plaineſt manner, and ſhe, with the ſame honeſt ſimplicity, anſwers Yes or No, without further deliberation.

Such are the cuſtoms which, among ſome ſavage nations, regulate the affairs of court-

ſhip; cuſtoms which ſhew, that, even in the moſt rude and uncultivated ſtate, men are hardly more uniform in their ideas and actions, than when poliſhed by civilization and ſociety.

It is generally obſerved, that women enter into matrimony with more willingneſs, and leſs anxious care and ſolicitude, than men, for which many reaſons ariſe. The women of Greenland are, however, in many caſes, an exemption to this general rule. A Greenlander, having fixed his affection, acquaints his parents with it, and they acquaint the parents of the girl. Upon this, two female negociators are ſent to her, who, leſt they ſhould ſhock her delicacy, do not enter directly on the ſubject of their embaſſy, but launch out in praiſes of the lover they mean to recommend, of his houſe, his furniture, and whatever elſe belonged to him; but they dwell moſt particularly on his dexterity in catching of ſeals. She, pretending to be affronted, runs away, tearing the ringlets of her hair as ſhe retires. After this the two females, having obtained a tacit conſent, from her parents, ſearch for her, and, on diſcovering her lurking-place, drag her by force to the houſe of her lover, and there leave her. For ſome days ſhe ſits with diſhevelled hair, ſilent and dejected, refuſing every kind of ſuſtenance; and at laſt, if kind entreaties cannot prevail upon her, ſhe is compelled by force, and even by blows, to complete the marriage with her huſband. It ſometimes happens, that when

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the female match-makers arrive to propoſe a lover to a Greenland young woman, ſhe either faints, or eſcapes to the uninhabited mountains, where ſhe remains till ſhe be diſcovered and carried back by her relations, or is forced by hunger and cold to return. In both theſe caſes, ſhe previouſly cuts off her hair, which is an infallible indication, that ſhe is determined never to marry.

This peculiar diſpoſition of the Greenland women is not derived from Nature, whoſe dictates and influence are nearly the ſame in all regions and climates; it proceeds from the horror which ariſes at the ſlaviſh and dependent ſtate of the wives of that country, and the ſtill more abject and deſerted ſtate of its widows. The wives, beſides being obliged to do every ſervile office, are frequently ſubjected to the mercileſs corrections of their huſbands. The widows, when they have no longer a huſband to hunt and fiſh for them, are deſtitute of every reſource, and frequently periſh of hunger. Hence matrimony, which in moſt places makes the condition of women more independent and comfortable, among the Greenland women renders it truly wretched. No wonder, therefore, that they enter into it with ſo much reluctance and regret.

To the difference of the climate of one country from another, philoſophers have generally attributed the different diſpoſitions of the inhabitants; but France and Spain are kingdoms bordering upon each other, and yet nothing

nothing can be more diſſimilar than a Frenchman and a Spaniard in affairs of love.

As mankind advance in the principle of ſociety, as intereſt, ambition, and ſome of the other ſordid paſſions, begin to occupy the mind, Nature is thruſt out. Nothing ſurely can be more natural, than that love ſhould direct us in the choice of a partner for life, and that the parties contracting in wedlock ſhould enter into that compact with the mutual approbation of each other. The right of Nature, however, begins to be wreſted from her in every polite country. The poor are the only claſs, who ſtill retain the liberty of acting from inclination and choice; while the rich, in proportion as they riſe in opulence and rank, ſink in the exertions of the natural rights of mankind, and muſt ſacrifice their love at the ſhrine of intereſt and Ambition. Such now begins to be the common practice in Britain; that kind of courtſhip, which proceeds from inclination and affection, is, among the great, nearly annihilated, and the matrimonial bargain not leſs ſordid than the purchaſe of brute animals.

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